Price 5 Cents. Established 1878.

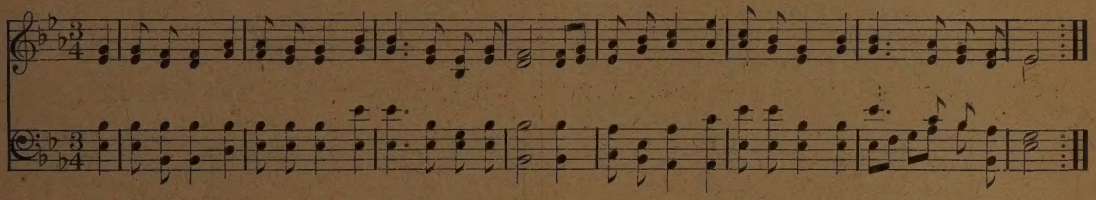
THE NEW UNITY

Reading Room Divinity School

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 39. CHICAGO, MAY 27, 1897. NEW SERIES, VOL. 5.

ENLISTED SOLDIERS.



I.

Blow, blow again your bugles, blow
A call for volunteers,
And once again, as long ago,
In the brave bygone years,
The sword shall from its scabbard leap,
And men with hearts of flame
Shall joyfully death's harvest reap
To save their country's fame.

REFRAIN—
For hope is strong,
And faith is long,
And courage, wings and heaven;
And pain is fleet,
And death is sweet,
When life for man is given.

II.

Men sleep not in the graves they won
For Freedom's holy sake,
But, watchful for the cause they loved,
Their deathless spirits wake,
And breathe again a reveille—
"Awake! to sleep no more;
Up! bear, ye volunteers of God,
The burdens once we bore."

REFRAIN—
For hope is strong,
And faith is long,
And courage, wings and heaven;
And pain is fleet,
And death is sweet,
When life for love is given.

III.

To-day, the reveille awakes
No echoing cannon's voice;
To-day, thank God, not life and death
Invoke the hero's choice.
For life! and only life! more life!
The ringing bugle pleads,
To spend itself in nobleness,
And give itself in deeds.

REFRAIN—
For hope is strong,
And faith is long,
And love is wings and heaven;
And pain is fleet,
And life is sweet,
When all for love is given.—EVELYN H. WALKER.

CONTENTS.

EDITORIAL: PAGE.
Notes ---- 243
In Memoriam ---- 244
An Intellectual Universe ---- 245
Christendom vs. The Cross ---- 245
Correspondence—F. E. Dewhurst ---- 247

THE LIBERAL CONGRESS:
Enlisted Soldiers (poem) ---- 247
On the Outer Rim—IV.—George E. Wright ---- 247

THE SUNDAY SCHOOL:
Western Unitarian Sunday School Society.
Report of the Secretary ---- 249
Report of the Treasurer ---- 249
Chicago Union of Liberal Sunday Schools ---- 250

THE WORD OF THE SPIRIT:
Religious Reconstruction—III.—R. A. White ---- 250
The Building of a Nation (poem) ---- 252
Memorial (poem) ---- 252

THE HOME:
Helps to High Living ---- 253
Lily of the Valley (poem) ---- 253
A Florida Crane ---- 253
Kitty's Trunk ---- 253

THE LIBERAL FIELD:
Editorial Wanderings ---- 254
Boston ---- 254
In the South ---- 255

OLD AND NEW:
No More at Sea (poem) ---- 255

Alfred C. Clark, Publisher, 185-187 Dearborn St.

Chicago.

MADAME:

WHAT IS SAFETY WORTH TO YOU?

We court the Ice Inspectors ! We Invite Commissioner Reynolds

Extract from the News.

Reynolds Wants Ice Inspectors.

Commissioner of Health Reynolds will send a communication to the council explaining the necessity of making provision for the inspection of ice. There is an ordinance to the effect that the city shall have four inspectors who shall see that the ice companies do not sell for domestic purposes ice that is cut from stagnant pools. There is no appropriation for such inspectors, however, and the commissioner says that unless special action is taken in the matter, Chicago will be at the mercy of the ice companies.

HERE'S A BOOMERANG for the companies that get their ice from "any old place." The beautiful, clear, sparkling water of Lake Geneva is the home of our purest of pure ice. Enough said for **Purity.** Enough ice for twenty thousand families! The "Trust" says not—But?—**We meet their price, and beat their ice!**

MANHATTAN ICE CO.

TELEPHONE
South--214

The Publisher of THE NEW UNITY take pleasure in announcing that he is organizing a series of **Select, Personally Conducted Tourist Parties for a**

FIVE TO SEVEN WEEKS' VISIT TO

GREAT BRITAIN and CONTINENTAL EUROPE

AND THE APPROACHING

PARIS EXPOSITION in 1900.

Your entire expenses for this most delightful trip will be paid by the publisher of NEW UNITY, provided you will send one hundred subscribers for three years at two dollars per year, or for twenty-four life subscribers to THE NEW UNITY at $25.00 each. In case you do not have the spare time necessary to secure that number, you can pay the expenses of the trip upon an easy plan of periodical payments. **Write for Particulars.**

The Crowning Event of the Century!

THE NEW UNITY'S parties are being made up among its subscribers, friends, and readers, and it will afford all Liberal Workers, Ministers, Teachers, Students, Members of the Liberal Congress, and others interested in foreign travel an opportunity for realizing a long-cherished desire.

REGISTRATION BOOKS FOR THE ENROLLMENT OF MEMBERS NOW OPEN.

Application Blanks Free on Request.

A handsome 48-page brochure printed in colors, giving all details, sent (postpaid) to subscribers, on receipt of three two-cent stamps.

THE NEW UNITY
185-187 Dearborn Street, Chicago, Ill.

NOW READY.

...THE... INTERNATIONAL BUYERS' GUIDE.

A COMPLETE AND RELIABLE

Directory of all Importers and Exporters,

TRANSPORTATION LINES, MONETARY INSTITUTIONS, ETC., ETC., ON EARTH.

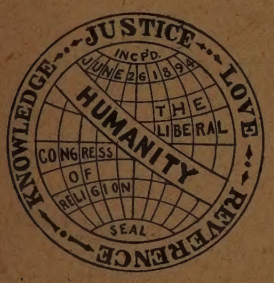
About 5,000 pages, bound in cloth, with Index separate of 1,000 pages, bound in leather, size about 9 x 12 inches. Price, $12.00. Sent by express, charges fully prepaid, on receipt of price.

No matter what your line is, if you export or import anything, you cannot afford to do without this great work. Agents wanted. Address

ALFRED C. CLARK, Publisher for United States,
185–187 DEARBORN STREET, CHICAGO, ILL.

THE NEW UNITY

VOLUME V. THURSDAY, MAY 27, 1897. NUMBER 13.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

The hope of the country is in the awakened conscience of the people. There needs to be preached to-day in all our cities, and from one end of the country to the other, a new religion of patriotism; not a patriotism that is quick to defend the flag from outside assaults, but one that is as quick to save it from stain and dishonor at home.

R. W. GILDER.

From a letter to the McCulloch Club, Plymouth Church, Indianapolis.

We agree with our contemporary, the *Reform Advocate*, that the Senate by its action in rejecting the arbitration treaty "merely discredited itself. The good prophetic cause of which Micah and Isaiah were the first successful exponents, will triumph nevertheless."

Once more we come to the tender days when the memory of heroic lives calls forth floral tributes. But the flowers this year rest uneasily upon the graves of the brave while the tyranny towards Armenia, Greece, and Cuba has gone unrebuked, because the "powers" have been vigilant for their commercial and political interests; and while at home the international treaty and so many high legislative interests have been prostituted to petty considerations, wicked interests, and political boodling.

How many of our readers stop to realize that the "hard times" are the severest test of manhood and the most specious apology for meanness? Many in the days of prosperity and normal income maintain their self-respect and spiritual discipline by fair support of high causes, while the same ones little suspect that the "hard times" too often bring to the front the meanness that first economizes on highest interests, cuts off the investments that ought to be the last to suffer; after having abandoned one high cause after another, canceled one subscription after another, when the church is neglected, the missionary interests refused, then if times are still persistently hard, the club may be abandoned and the social and personal indulgencies limited. Are the club and the bicycle and the expenditures that follow in their train more primary needs than the church and its attendant causes?

We print this week in the Congress department, the favorite song of General Armstrong, the great soldier-schoolmaster, who founded the Hampton Institute. General Armstrong was a born educator and missionary. In the ardor of his young manhood he gave himself to organize what we believe was the first colored regiment recruited directly under the United States government. One night he was attracted by the singing of a group of his men around the camp-fire. They seemed to be rehearsing and perfecting a song, both the words and music of which were in a state of evolution. The sympathetic colonel reduced the music with its characteristic refrain into notation, and the song became one of tremendous power in the regiment, as it has been a favorite one at Hampton ever since. A little over two years ago, when on a visit to that institution, seven or eight hundred stalwart colored students sang for our benefit this great rallying song. Afterwards, through the courtesy of Miss Anna Bellows, we secured a copy of words and music. A familiar contributor to THE NEW UNITY has fitted to the martial strain words fitting our time, bringing the battle-cry down to date. These words with the music constitute our frontispiece this week. We offer both the old and new song as our contribution to the memorial day sanctities.

Last week the educated world turned its eyes toward Lake Geneva, Wis., for Alvin G. Clark, the greatest lensmaker of the world, arrived there with his latest and biggest lens, the story of the make of which is thrilling. The lens was welcomed by President Harper and the honorable representatives of the University of Chicago. One invited guest was missing, Charles T. Yerkes, the donor not only of the lens but of the observatory; that very week, alas! he was preoccupied at Springfield,—down there

with sublime effrontery, trying again to buy the privileges of the city streets of Chicago from a legislature which, just a week before, had given the Humphrey bills such a decisive death. These bills asked for fifty years of extension. This time Mr. Yerkes would be content with thirty years. This demand also stands in a fair way of being denied, but there are six years of time yet before the present franchises expire. Meanwhile the potency of capital is something tremendous, and the pathetic cry of these millionaires that capital needs protection will strike responsive chords in the hearts of most of those who live to make money. We are fearful of the outcome of the six years, but no one can doubt the outcome of the sixty years. Injustice is often stronger than justice at any given time; but the one is short-lived, while the other endures, because it is an attribute of the eternal.

We commend our readers to the letter of our associate, Dr. Dewhurst of Indianapolis, as a still further contribution to the bird discussion. The editorial in the *Ladies' Home Journal* for May alluded to begins with a superficial, cold-blooded defense of woman for wearing birds, on the score that "she does not think of it at all," and continues by accusing those who have carried on this campaign of having worked on false lines. The editor simply reveals her own ignorance and recent interest in the subject when she ventures to say that these "crusaders," as she calls them, have never advanced one practical "reason" against the wearing of birds. The agitation was begun at least as far back as 1886, when the Audubon Society and THE NEW UNITY, and many other advocates of the birds, published a great mass of facts right in the line of those furnished at the close of this article in the *Ladies' Home Journal*. Does not the editor know that the government department has been concerned for the birds for many years on purely economic grounds; that many of the state horticultural societies, notably those of New York and Massachusetts, have been urging just the argument she offers as brand new? This woman resents the charge made by others, that the wearers are heartless, but still she herself gives the most pessimistic estimate of woman's nature by asserting that, even in the face of her would-be "practical" argument, "women will continue to wear birds as long as the world exists." It is a sorry thing to find woman in so influential a magazine as the *Ladies' Home Journal* dismiss as "sentimental" arguments based on humanitarian and spiritual principles, and plead the so-called "practical," and then virtually admit the inefficiency of the practical. We are curious to know how this article entitled "The Bird on the Woman's Hat" affects the bird-wearing readers of this journal. Spite of its apologies for the women, it tells them that at one occasion in October the plumage of 637,000 birds was sold; and that another single shipment carried the wings of 400,000 birds to a single dealer; and that in 1896 over 3,000,000 birds were received in New York, all of them for women's hats." But then, how could the poor woman know all this? She only found the bird in the store! and this is a "practical age!"

In Memoriam.

Decoration Day, that began as a commemoration service for the dead heroes who gave their lives in the war for the Union in 1861–65, has been gradually widening its borders and extending its lines, until now it carries with it tender thoughts and beautiful suggestions concerning the brave and loyal who have touched our lives in any capacity. The first broadening took in the women, the more silent and on that account the more pathetic exponents of courage. Then it took tender thought of the valor on the other side, the heroism in the gray; after that, civilian faithfulness and domestic tenderness. THE NEW UNITY avails itself of this week of tender thought to pay its tribute of respect to three loyal lives, beloved by many of our readers, and which in the preoccupation of our editorial staff, did not receive the notice at our hand at the time of their departure which our feelings would dictate, and which our constituents had a right to expect.

The first was Rev. Joseph Wassall, who came into the liberal circle of Western ministers some eighteen years ago. The present writer first knew Mr. Wassall as pastor of the Congregational Church at Nora, Ill., and exchanged pulpits with him while he was still in that relation. From this Congregational ministry he passed into the broader ministry of independency, speaking for a while at Warren and other places in this state; and finally he passed Eastward, and for nine years had a pastorate as Unitarian minister at Windsor, Vt., where he also served as chaplain of the state prison, which became to him a large, loving, and beloved parish. Mr. Wassall was of English birth, studied at Horton College, Bradford; came to America in 1864, and continued a ministry which he honored by fearless thinking and loving practice until he was released from work on the 21st day of January last. At his funeral there were no theological lines. Unitarian and Trinitarian united in loving words. The loyal wife and noble children carry the blessed memory of a fearless soldier of truth, and we lay these belated words upon his grave this Decoration Day.

Hannah Huidekoper Clarke, the faithful wife of James Freeman Clarke, in the full wealth of her fourscore years, quietly slipped the bands of mortality, leaving with us but one more—Miss Elizabeth G. Huidekoper of Meadville—of that remarkable Dutch family, the elder of which brought so much life and light into western Pennsylvania over a cen-

tury ago, Mr. Huidekoper, the elder, was the founder of the Meadville Theological School. Professor Frederick Huidekoper, his son, was one of its earliest professors, a man who won fame as a scholar in what was then largely an unbroken field. "Miss Lizzie," as she is familiarly and lovingly called by the graduates of the school, has been the benign providence to the institution and to its students from the start. From this, then Western, town James Freeman Clarke carried away his bride, Miss Anna Huidekoper, some fifty years ago. She stood a worthy helpmeet beside this great humanitarian preacher during his life, and now, with her life's work well done, she has joined him on the hither side. Ever blessed is the memory of the noble and the just. She also belongs to the band of soldiers to be remembered on Decoration Day.

Third and last, Joseph C. Jones, a name familiar and dear to the students of Meadville from 1867 to 1870; a graduate of the class of '69, of which Rev. E. A. Horton and Rev. John Snyder were members. Mr. Jones' life to others seemed eminently successful, to himself it ever fell far short of its ideal. His tender soul was perpetually torn with humiliations and distrust. The work of the direct pulpit seemed to him too high, and the demand upon his sympathies was so great that he never undertook it, but he became one of the successful educators in the country. For many years he was at the head of the school-book department of the Harper Brothers. The last years of his life were spent in Chicago in the service of the Werner School Book Company. He was always reaching after higher results. Death came in the midst of a vigorous and useful life, and the few old friends who may read these lines will recognize the fitness of mentioning his name in this connection, for he was a vigilant soldier, ever on duty and ever anxious to do his full duty.

An Intellectual Universe.

There is a good deal of argument to show that, after all, we are made intellectually by quite overlooked causes. Where do ideas come from? How are we to account for their birth in many minds at once? We have hardly had a great discovery or invention without three or four claimants. Darwin was not alone in proclaiming the hypothesis of evolution. The same conception was impressed upon Wallace in England, and upon German and Swedish scientists at the same time. The doctrine of correlation of forces was announced by three discoveries at the same period of time, and without collusion. Those who watch the progress of events cannot fail to see that social ideas, as well as philosophical and scientific, break out at once in many places. Socialism came in as a wave near the close of the nineteenth century. It can be easily seen that three or four persons may honestly claim to be the author of a single expression, or even of a whole poem. "Beautiful Snow" had four claimants. "The Old Oaken Bucket" had two. Longfellow had several thefts of this sort; and it is certain that he himself said some things that were not new, either in the substance or the method. A writer in the *Forum* discusses the plagiarisms of Poe, which unquestionably are not plagiarized at all.

Here is another fact of history, that all nations moving toward higher culture pass on very identical roads. They all become feudal, and afterward centralized; and finally tend toward constitutionalism. But great minds also move in a very similar way. What then is mind? What is thinking? Are we under compulsion, moving by a track as fixed as the tides? And is there a law of thought that fills the universe, and is it as real and as imperative as the law of gravitation? A recent writer says, "We may believe that there are thought-waves of supreme wisdom and knowledge, which reach the brains of exceptional human beings alone. This highest endowment of man on earth we call genius. Seers have appeared at long intervals through the ages, and if their inspired pointings had been obeyed, organized society would not present the unhappy conditions of the present day." But if this be true, and what we have said above be true also, then humanity will reach higher thoughts and mental atmospheres than we can comprehend or perceive. This is the hopeful view that science, philosophy, and history conjoin to point out.

What, after all, does this come to, but a conviction of evolution as something very much broader and higher than merely creating higher organisms out of and above lower? It is the development of mind and mental phenomena, as well as physical. Of course this brings us practically to a conception of the universe as palpitating with life and intelligence. What the older phraseology called God, the scientific phraseology calls intelligent force, or power, or will. It really makes but little difference what term is used. It at least puts Richter's dream of a Fatherless Universe to flight. We dwelt for a while under the strong conviction of law as a physical potency. The early part of the nineteenth century always spoke of law as a mere fact, and rather inclined to atheism; but the century goes out with a different conception of law. It now seems to imply universal mind and purpose. It is more exact to say that the world is under mind, or under purpose, than to say it obeys laws. We are part of an intellectual universe.

E. P. P.

Christendom vs. The Cross.

The advent of the 29th of May recalls that dramatic episode in the long conflict in Europe between the East and West, in which Constantinople fell into the hands of the Ottoman despot, just four

hundred and forty-four years ago. It was the most eventful and the most thrilling event in the long duel between Greek and Turk. Memorable and dreadful to civilization is the 29th of May, 1453. Constantinople had been stormed and sacked during the Fourth Crusade by the reckless and cruel bigotry of Innocent III, and had never recovered from the double blow of the destruction wrought or the new type of inhabitants formed. Its life blood had been drained by the commercial rivalries of the Italian republics and the fanatical jealousies of the Church of Rome. Dissension — religious, of course — reigned in Constantinople itself, and there were many who voiced the national disgrace, "Better the Turk than the Pope," while Mohammed II, with an army of 260,000 men, was beating down the city walls with artillery heavier than the world had ever imagined before. The Christian religion failed in 1453, as it had failed before, and as it has failed many times since, and as it fails in 1897 in its own vicious dissensions. So far, at least since the crusades, Christendom has produced no pure and single enthusiasm, no single faith more powerful than its own intimate and sectarian jealousies. If Christendom cannot produce this, Christendom must fail in the end. We are often immersed in the sweetly gurgling waves of our own egotism, and we declaim because of our electric lights and steam-engines, our telephones and our flying-machines, that our most blessed nineteenth century is approximating the millennium. Our sympathies are so narrow and those we have are so philistinized that in the midst of a marvelous efflorescence of material prosperity we forget that in many of the spiritual realities we are not as far advanced as we were a hundred years ago. It was the remark of a Southern journalist, worth preserving in our proverbs, if not in our philosophy, that this century opened with three millions of Americans who loved liberty, and is about to close with seventy-five million people who love money.

The close of the eighteenth century is one of the glorious epochs of the human race. The nineteenth century is going out heaped with infamy. The love of liberty a hundred years ago electrified and pervaded and revolutionized the world. The American and French revolutions in the last quarter of the last century made possible the Greek revolution and independence in the first part of this. In the early century England is not ashamed to espouse the cause of the Greeks and make possible the freedom of that heroic race. But when the century is half over, a change has come over the spirit of Europe. The reaction has set in. The historians lead us to look with shame upon three Christian (?) nations taking up arms for the Turk against a Christian nation. As usual, Turkey has been brutally using her Christian subjects. In chivalry (no matter now in what else) Russia, according to right of the treaty of Kainardji in 1774, asserts the right to protect the Greek Christians from further outrage. England, France, and Sardinia deny that right by force of arms, though guaranteed by treaty, and the Crimean war brings in the era of the infamy of European Christendom. The Turk is ushered into the comity of nations upon equal terms, one of the greatest political crimes ever committed. The Asiatic bandit cut-throat is introduced into the drawing-room of Europe and given the protection of the whole family of civilized nations without the obligation to become civilized himself. Turkish habits, Turkish institutions, including the periodical and wholesale massacreing of men and children, and the ravishing of women, with all the long catalogue of Turkish brutality and diabolism, are recognized and protected as European institutions. Where shall we look for the secret of this shameful toleration and criminal protection?

It is "British interest." "British interest" is commercial and political. "British interest" for the most part is bound up with interest on British capital invested in Turkish bonds, and in preventing Russia from occupying Constantinople. Constantinople is the gate-way between East and West. Russia must have more of a seaboard, and the famous policy of Katharine II, perhaps Peter the Great, is to push it toward Constantinople. Russia is the one power which fears, and is feared most by England. England therefore decides that it is better to have the unspeakable Turk in occupation of the southeastern part of Europe than to have Russia; and so countenances, tolerates, protects, and in more ways than one becomes responsible for all the nameless outrages and atrocities the Turk cares to perpetrate upon his Christian subjects.

It has become the settled policy of England to protect this buffer state in spite of every infamy. Witness the honors bestowed upon the Sultan of Turkey at the Court of St. James, during the very days when the subjects of that Sultan are up to their elbows in the blood of Christians in Crete. Witness English vessels, the only ones of civilized Europe which refuse the right of asylum to the fleeing refugees from Crete and drive them back — the men to slow and hideous torture and death, and the women to nameless outrage, beside which death would be welcome relief. This for "British interest." Witness England after the Bulgarian massacres, in which the Turk gathers all the young women in droves like cattle, and drives them, outraged and dishonored, into the slave-markets of Alexandria, selling them along the road at two or three lire apiece; splitting babes in two with the sword, roasting them, and thrusting their burning flesh down the throats of their own mothers. Witness England, speaking through her official mouth-

piece, Sir Henry Elliot, in a letter to the home government, saying that a matter of killing ten or twenty thousand to put down an insurrection (referring to what civilized people call the Bulgarian atrocities) should not be considered when account is taken of "British interest." The Bulgarian atrocities must be upheld, for "British interest" demands it, and Lombard Street and St. James' have decreed it. Witness the exterminating of the race to which the Sultan's own mother belongs—two hundred thousand Armenians murdered within the last two years, under circumstances that no tongue can describe and only hell invent. Look once more at the same policy, begun again in Crete, and the jealousy of Christians (?) allowing it and responsible for it. Then behold little Greece, with the memories of Salamis and Marathon and Thermopylæ upon her. One spark of heroism and Christianity blazes out of the pen of infamy called modern Europe. Then see the guns of Christendom turned upon Greek chivalry, Greece thwarted, all but annihilated, with Christian Europe looking on—the Christian world looking on. When the Greek rose against the Turk in the war of independence, the spirit of liberty was not dead in the world, because the spirit of commercialism did not yet dominate it. Expeditions went out from England, from America, to aid Greece, to which civilization owes so much. But Greece is crushed by Christendom to-day, not by Turkey; and the nineteenth century, born in a halo of glory, is going out in shame.

If there is such a thing as justice in the substratum of the universe, and if God is not dead, perhaps somewhere in the war-clouds that are gathering over Europe from East to West to-day—perhaps somewhere in that gathering darkness that obscures the sunset of this hundred years—the Almighty hides a thunderbolt. FRANK BUFFINGTON VROOMAN.

Correspondence.

INDIANAPOLIS, May 18, 1897.

Dear Editor:—The correspondence in the last NEW UNITY on the birds deeply touches me; I shall be glad to help in any way possible. I have just read the editorial in the *Ladies' Home Journal*, and I think it is fully as bad as Miss Clarke says it is. The cool way in which the supremacy of the utilitarian motive is enthroned over anything finer is the worst of it; the only hope is that fear of famine may act as a deterrent with some who will not recognize anything else.

Do you think it would be amiss to offer this petition in their behalf?

O Lord, we thank thee that thou hast made man but a little less than the angels, or even, as our revisers have taught us, but little less than God. Thou hast put all things under his feet, all sheep and oxen and all fowls of the air. We thank Thee that in bringing man to his high estate thou hast enabled him to subordinate his sentiments, and to know what is practical and useful and what subservient to his desires. Thou hast ordained that man shall live by bread alone, and we fear, O Lord, that now, at length, the wheat crop is imperiled. Turn, therefore, the hearts of our women, we beseech Thee, and cause them to adorn their bonnets with flowers and ribbons until such time as this calamity be overpast. But suffer us not to forget that we still have dominion over all the works of Thy hand. Incline our hearts to bow before the law of political economy, the true and only law, and keep us from being led astray to the heathen idols and from bowing before the law of humanitarianism, falsely so called.

Sincerely yours,
F. E. DEWHURST.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Enlisted Soldiers.*

Sung by the men of the United States Colored Volunteers. (General Armstrong's Regiment.)

Hark, listen to the trumpeters,
They call for volunteers;
On Zion's bright and flow'ry mount,
Behold the officers.

Refrain—

They look like men,
They look like men,
They look like men of war,
All armed and dressed in uniform,
They look like men of war.

Their horses white, their armor bright,
With courage bold they stand,
Enlisting soldiers for their king
To march to Canaan's land.

Refrain—

It sets my heart quite in a flame
A soldier thus to be;
I will enlist, gird on my arms,
And fight for liberty.

Refrain—

We want no cowards in our band
That will their colors fly;
We call for valiant-hearted men,
We 're not afraid to die.

To see our armies on parade,
How martial they appear!
All armed and dressed in uniform,
They look like men of war.

Refrain—

They follow their great General,
The great Eternal Lamb,
His garment stained in His own blood,
King Jesus is His name.

The trumpets sound, the armies shout,
They drive the host of hell;
How dreadful is our God to adore,
The great Immanuel!

Refrain—

* See Editorial Note, page 248.

On the Outer Rim.—IV.

Illusion.

It is only the unreflecting who believe that life is what it appears to be, that material conditions upon this earth are permanent, and that all phenomena can be judged by the evidence of the physical senses. A child, watching the clouds as they fly over the moon, immediately conceives that the moon herself is speeding through the clouds; and many an older person, seated in a motionless railroad car, and seeing another train passing, imagines that his own car is moving, and that the other one is at rest. These are among the simplest forms of illusion—that veil with which Isis, great Mother Nature, is enthralled, and which, according to the hermetic treatises, no mortal hath ever lifted. Yet here and there some little corner has been raised in times past; for instance, people no longer retain the false impression of sunrise and sunset produced by the revolution of the earth upon its axis. Ignorance being the cause of illusion, when ignorance of any one phenomena is removed, the illusion vanishes, and the true condition appears.

How apt we are to judge a person's character or ability by

the position in life which he occupies, forgetting that worldly rank and place are too frequently dependent upon the accident of birth or circumstance! This man is a great emperor, that woman a great queen, according to popular notion. In reality he is a poor stick of a man, she a weak manner of woman. The fairy castle of the millionaire seems to be dedicated to all that is good and beautiful, but alas! it too often holds an ignorant, base, and unscrupulous tenant.

The majority of the unreflecting go through life with the most superficial knowledge, neither looking nor caring to look beneath the surface. To investigate causes, to analyze effects, to determine the exact relations of one object with another, requires much study, and they do not care for study. The man of to-day who fancies himself cultured is frequently one whose reading, after leaving college, is confined to newspapers and story-books, with an occasional dip into one of the popular magazines. He discusses the latest novel and the latest picture, and the latest play at the theatre, and belongs to a literary society composed of strictly fashionable people who are addressed on some conventional theme by a literary bore with several capital letters affixed to his name. Even this plane of culture is probably above the average. Few modern men of business read much of anything except the daily papers. Women, encouraged and inspired by their new-found liberty, are doing better work and making greater progress in the quest of reality.

Now and then some persons possessed of an unnatural degree of inquisitiveness, yet dreading the unconventional, make violent attempts to lift the veil of Isis, to peer through the obscurities of illusion, to find out something about the mysteries of life and what is going on in the vast laboratory of Nature. These are generally so blinded by preconceived notions and religious superstitions that their efforts are in vain. Then they revile with exceeding bitterness anybody whom they suspect to be more successful.

It is sad, indeed, that human nature remains so indifferent in matters of highest welfare. It is sad that there should be so much of superficiality and so little of honest endeavor. But the saddest of all is that those agencies which should do the most towards the enlightenment of humanity, whose opportunities are the greatest, and whose pretensions are the loudest — those are the very ones continually engaged in throwing dust in the eyes of the people, and in perpetuating the illusions by which we are surrounded. And among those agencies must be included at least three fourths of the poetry and nine tenths of the fiction that has been produced during the historic period.

One of the most common illusions — passing over those of wealth and fame, which are self-evident — is that of believing one's self to have deliberately adopted certain religious or sectarian doctrines. As a matter of fact, religion is mostly a question of geography, sect a question of kindred. It is a curious reflection, yet true, that if any or all of us had happened to have been born in some distant quarter of the globe, or if our circumstances of life had been different, our religious belief would probably have been far from that which we hold at present. For instance, had this American been a native of Constantinople, he would doubtless have been to-day a most devout Mohammedan; if born in Calcutta, a Hindu; if in Ceylon, a Buddhist. Let us inquire in the same manner as to how one's sectarian affiliations are acquired. Speaking of the majority of mankind — making all due allowance for the comparatively few, though honorable, exceptions — is it not true that each individual adopts that particular form of belief which his parent or brother or sister or wife or her husband has professed beforehand? There is thus no question of comparison. People cannot, as a rule, be said to have investigated thoughtfully either church or dogma, much less to have made a comparative study of the various great religions of the world. Their church relations are therefore determined to a great extent by chance, instead of deliberate choice.

It is not, perhaps, to be wondered at that such is the case. Each of the world's religions—from Hindu to Christian —originally intended as an agency for the upholding of morality, has become so split into antagonistic sects, and has become in the process of ages so encrusted with arbitrary forms and ceremonies, that people have virtually given up the conundrum, and have accepted whatever theory of the future life happened to be the most convenient. It is the dogmatic phase of every religion that weighs it down, and narrows the vision, and confines the believer in a net, from which it is impossible for him to escape so long as he passively submits, and continues foolishly to mistake man-made dogma for divine revelation.

All false estimates of life and its surroundings are due to one cause only — ignorance. A man may read many books, may converse in many languages, may discuss many sciences, and yet remain deplorably ignorant. Book-knowledge, in so far as it deals with the fundamental laws of nature, can only be meager. And many persons enjoy a wide reputation and a liberal income merely from their skill in repeating, like a parrot, the ideas of others which they have found in books.

Metaphysically considered, the world and all material objects are phenomenal and unreal, although it suits our convenience to regard them as real. This idea is best promulgated and carried to its logical conclusion in the Vedanta philosophy, one of whose most important doctrines is that of Maya, illusion. According to Sankarachanya, the greatest commentator on the Vedas, the phenomenal world possesses a reality sufficient for all practical purposes, but there is a veil which prevents us from seeing that reality. (This veil is not the only meeting point of Hindu and Egyptian philosophy.) The most familiar illustration is that of the rope and the snake. A wayfarer beholds a rope lying in his path, and immediately believes it to be a snake. But when he investigates, he discovers that it is nothing but a rope. The idea is thus stated in the "Vicharsagar," a famous Vedantic work: "Illusion can only be removed by knowledge. We regard the world as something real, and labor for the acquisition of property with the false hope that it will procure felicity. It is an illusion to think so. As in the instance of a snake created in a rope—an illusion of sight — the mistake is removed when the rope is fully known."

It is only with the advent of mature years, and the consequent shattering of earlier ideals, that people come to understand in some slight degree the illusory nature of life-surroundings. Few, even after the age of forty, are able to overcome entirely the prejudices acquired in youth, even though recognizing in self-consciousness their futility. The habit of thinking and speaking along a certain line, formed in youth and continued up to middle age, has become so strong as to be a part of the mental nature, and cannot, except with extreme effort, be overcome. This leads to a kind of duplicity that is Jesuitical, to say the least, and furnishes another illustration of illusion. How few indeed are those who have ever accomplished anything in one short life outside of their own narrow sphere of mental development, who have added one iota to the volume of the world's knowledge, or who have succeeded in doing any service, however humble, to humanity! Plenty of miscreants in high places! Plenty of noisy demagogues and unprincipled politicians masquerading in the guise of statesmen! Plenty of robbers and assassins sitting upon the thrones of kings and monopolizing the prostituted pages of history! Plenty of tools to carry out their nefarious schemes against the public welfare! Plenty of priests claiming divine sanction for their frantic efforts to stifle human thought and obstruct human progress! Compared with these, how few the men and women who have sacrificed themselves for humanity, who have had the courage to oppose public opinion when blinded by prejudice and bigotry!

The simple aphorism, "Know thyself," has been repeated over and over again for several thousand years, until it has become an everyday household phrase. All readers, recognizing it as an old and somewhat tiresome friend, smile at the concentrated wisdom of the Delphic oracle, and lightly pass it by. Yet sooner or later in that eternal evolution of the soul must come an introspective reckoning, when all the illusions and the unrealities of life, now seemingly so real and important, will fade into insignificance. That which is material must in the end vanish like a cloud, and that which we now term ideal will become the only reality.

George E. Wright.

The Sunday School.

Western Unitarian Sunday School Society.

Report of the Secretary, May 5, 1897.

Since our last annual meeting we have published the additional half dozen lessons completing Mr. Gould's series on "Mother Nature's Children," and have had six hundred of these bound for teachers' use. Then we found our supply of primary class cards running low, so our director appointed a committee to devise some new ones. The committee met and met, the class cards grew larger in their visions, and we finally had the first of the "Mother Nature's Helpers." These supply a much greater demand than existed for the more advanced series on "Mother Nature's Rules," so our president has kindly given them the preference. We also took hold of Miss Buck's "Unity Bible Studies," so as to relieve the single school at Cleveland of the heavy expense while making these lessons on the Pentateuch accessible to all our schools.

During the year we exhausted our stock of five of our publications, and four of these have already been reprinted. Mr. Gould's "Beginnings" is thus seeing its fourth American edition, while our earliest publication, the "Cornerstones of Character," has been enlarged by new teaching hints, with which Mrs. Kate Gannett Wells has favored us. Then another thousand copies of parts 1 and 2 of Mr. Gannett's "Childhood of Jesus" have been struck off, while the reprinting of Mr. Crooker's lessons on "The Growth of the Hebrew Religion" has been delayed until after our annual meeting. Mr. Crooker's work makes up a volume of nearly 250 pages, and is one of the heavy items of expense towards which we are looking forward. We have also issued a large and, as we hope, more serviceable catalogue of our publications, and have started a series of helpful tracts for free distribution among Sunday-school teachers. Thus we have issued during the year some 32,000 lesson leaflets, 4,600 bound lesson helps, and 1,000 tracts, in addition to our catalogues and circulars.

During the coming fiscal year we expect to complete the series of thirty-six lessons on "Mother Nature's Helpers," to reprint Mr. Crooker's "Growth of the Hebrew Religion," and to publish the course on "Every-day Religion," about which Mrs. Bartlett-Crane will tell us later on. I hope we may also continue our series of tracts, and through these, as well as the columns of our liberal periodicals, further the interests of our Sunday schools. As your secretary, it was my privilege to attend the Sunday school session at one of our state conferences. Since then I have attended five local union meetings, all of which strengthen my conviction that our schools are suffering more from isolation than from any other one cause, and that our society ought to do more every year to cure this. Is it enough for us to supply you with the material, or ought we to bring the various users of the same sort of lesson-helps into touch with each other? Shall your secretaryship mean something more than keeping the records of our monthly directors' meetings, and shall we grow to look upon our society as more than a source of publications — as a source of information and of inspiration to our Western Sunday schools? Would that even to-day we might elect a secretary who can give time to this work to make our society a far greater power for progress in all our schools!

In closing, may I mention a few hints gathered from various sources during the year? First, that we encourage our teachers to watch the child-study movement, and to bring to their work whatever they can learn from educational psychology; that we do our lesson-planning on longer lines, looking ahead at least two years whenever possible; that we use good, up-to-date pictures and good seed-thoughts more freely than most of us have been doing; that we utilize our old or surplus song-book and Sunday school papers (perhaps your officers can find schools in need of your spare copies), and that we use the leaflet form of our lesson helps quite freely, thus placing in our homes such missionary agents which will tend to draw these homes into closer sympathy with our schools. And last, but not least, will not our society be of greater help to some of you if you keep in close touch with the headquarters? The latch-key is always out to those interested in Sunday school work, and you or your teacher may get new suggestions from what we have spread out on our tables and shelves; besides, our office force can better understand your inquiries if given a chance to keep up acquaintances.

It seems unfortunate that under the existing conditions the limitations on leisure hours prevent me from accepting another term as secretary; but I still hope, in an humbler way, to support your society and such new officers as you may select.

ALBERT SCHEIBLE.

Western Unitarian Sunday School Society.

Report of the Treasurer for the year ending April 30, 1897.

During the past year we have not had a continuous stream of weekly issues, as we did in the year preceding; hence our receipts from the sale of publications were about $86 less than last year, but still nearly $400 higher than during any of the previous years. These receipts from sales amount roughly to $1,250, of which about $450 were for our nature study leaflets. Add to this $1,250 the $100 which we collected for accounts overlapping from last year, and we have $1,350 received for publications, as against $1,050 spent for printers' and engravers' bills. The difference of $300 (which in itself meant some reduction of our last year's stock) made up half our $600 of running expenses. Two hundred dollars of friendly contributions helped us still further, and we used up the $100 which we had on hand a year ago. Thus we have made ends meet, and start the new year on May 1st with $8 in the treasury after paying all bills to that date. Besides this we have $37.29 worth of net accounts receivable, $1,670 worth of cuts and plates, and $1,200 worth of publications as our "stock in trade." This stock includes some $25 worth of Boston's society's publications which we keep here for quick shipment to Western schools. The Eastern society does the same with our material, but it is worth noting that during the past year they have sold $50 worth more of our material than we bought of theirs.

The detailed figures are as follows, the contributions from schools being $45 less than they have ever been since 1891:

Receipts.

Cash balance, May 12, 1896		$109 70
Collected for outstanding accounts		101 47
Collected for merchandise sales		1,251 96
Annual membership fees		46 00
Donations by members —		
Miss Ella Hubby, Cleveland	$10 00	
Mrs. M. H. Perkins	1 10	11 10
Delayed contributions from schools (intended for 1896)—		
Lawrence, Kas.	2 00	
Worcester, Mass.	1 00	
Fargo, N. Dak.	2 00	
Luverne, Minn.	2 00	
Hobart, Ind.	2 50	
Quincy, Ill.	10 00	19 50
Contributions from schools (in the order of their receipt)—		
Janesville, Wis.	1 12	
Geneseo, Ill.	5 00	
Rochester, N. Y.	10 00	
Unity (Chicago)	10 00	
Milwaukee	5 00	
Hinsdale	10 00	
Sioux City	10 00	
Washta	3 00	
St. Louis (Church of the Unity)	10 00	
Helena, Mont.	5 00	
Grand Haven	5 00	
Third Church (Chicago)	20 00	
Quincy	10 00	
Sheffield, Ill.	3 00	
Cleveland	15 00	
Davenport	10 00	
Sunday Ethical Schools (Chicago)	6 30	
Moline	2 00	
All Souls (Chicago)	20 00	
Buda	3 00	163 42
Total receipts		$1,703 15

Disbursements.

For publications (printing, binding, and engraving)	$1,062 34
Postage, express, and stationery	102 31
Office help	461 00
Rent	50 00
Insurance	14 50
Cash on hand, April 30, 1897	13 00
	$1,703 15

Resources.

Publications in stock	$1,269 96
Plates and cuts	1,669 75
Furniture	40 00
Accounts receivable (net above accounts payable)	37 29
Endowment fund	59 15
	$3,076 15

Now as to the future: Our $8 in cash and $37 in collectable account, will keep things going for a month, and the sales from our present stock will help us to tide over the summer, but where shall we find the encouragement towards the new work in view? The revising and reprinting of Mr. Crooker's lessons will cost $150; Mr. Gould's series of Mother Nature's Helpers, and Mrs. Crane's new series may involve like amounts, not to mention such less expensive publications as confront us month after month. Are there not a dozen more schools here represented who can give from $2 to $20 towards this helpful work, and are there not a score here who can join us as annual or life members? With Mr. Gould and Mr. Gannett, Miss Buck, and Mrs. Crane, all putting their best thought into lesson helps for us, will we let the work languish for lack of funds? I hope that my successor may meet with even a more general response than has been accorded to me during the past five years, and for which I want to thank all contributors. ALBERT SCHEIBLE, Treasurer.

Chicago Union of Liberal Sunday Schools.

The May meeting was entertained on the 11th, by the Northside Sunday Ethical School in the rooms of the Unity Church, and brought a pointed talk by Mrs. C. H. Mahony on "Flower Sunday Services." She considered the helpfulness of their services at the Third Unitarian Church as due partly to the beauty of Mr. Blake's written service, partly to the fine interpretation of appropriate music by their organist, and also to the spiritual uplift which the pastor infused into the whole service. The emphasis should be laid on the spirit of the occasion; even few flowers, backed by plenty of green leaves, make a good showing, and the carefully prepared songs when used year after year go well without special rehearsing. Even the quotations brought with their floral offerings by the different classes can be chosen by each set of pupils independently, and still call forth a connected series of remarks by the pastor. In her opinion too much stress had been laid on the mechanical arrangement of elaborate decorations, while the real beauty and helpfulness of such a service must come from its simplicity and its reverential atmosphere.

The second topic of the evening was that of "Bridging over the Vacation," ably handled by Miss Anna M. Leary, who had successfully tried a number of plans for preventing the disorganization of classes which usually takes place during the summer. She held that teachers should lay plans for their fall work during the spring, so as to head for this; also that the year's work should end with a decided climax, making the last few sessions at least equal to the preceding ones. Wherever possible, the class work should end with lessons closely allied to what the pupils may see and hear during the summer, so that the vacation may steadily remind them of their class-talks. Thus her biographical character-study class was closing its year by learning about John Burroughs and catching some of his insight into nature. Then she advised having a picnic, so as to strengthen the bond of fellowship between those who were to be separated for a time; also a social meeting of each teacher and her last year's pupils just before the school year begins in the fall. Such simple means were often surprisingly effective, and would help to give us "not broken parts, but one connected whole."

The discussion brought out two other methods of spending the summer without the usual disruptive effects, one being that of continuing the whole school exactly as it had been run during the winter. This is not feasible in many places; so a writer from Sioux City mentioned their method of having a special "summer edition" of their Sunday school, with all the intermediate pupils formed into one large class to be led in turn by different teachers. This scheme keeps up the interest of the children who are near by during summer and still allows the teachers to come and go according to their individual summer plans.

The fifth meeting of the union is announced for October 12th, at All Souls Church. ALBERT S.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid.

Religious Reconstruction.

R. A. WHITE.

III.

RELIGIOUS DEMOCRACY.—Thirdly, the church must grow more democratic. Social conditions imperatively demand this, if faith is to be at all universal. We are witnessing what seems like a great anomaly in a republican country, the gradual segregation of the people into two great classes. Society is forming a bottom and a top, and the top is continually getting farther from the bottom. The lines of demarcation grow gradually more distinct on the one side live the "lower" on the other side the "upper" classes. As the one class moves up and advances the line farther along, the other class moves on. They intermingle at the most only at the edges. In the larger cities it has become a veritable flight of one part of the population before the other. As it goes, it takes the best of everything with it. The things most needed to morally and intellectually benefit the lower classes move on with the tide of richer blood. The better places of amusement move "up-town." Even the public schools are emptied of their better elements, and the public libraries are moved to the aristocratic quarters of the "Back Bays" or the "Lake Fronts."

The Christian church in this country began in a quite different social condition of things. It has not yet learned how to adjust itself in the best way to these new conditions. It began in a social life that was in the main homogeneous. People were on a social level. The "hired man" sat at table with the family, and occupied the pew with them at church. When society began to divide, the church natually enough went with the top instead of the bottom. It literally "moved up-town" with the rest of the Lord's elect. The church is fast following the congregations, and so the institution founded by the son of a poor carpenter and among the lower classes, denying the one tradition it ought not to deny, falls in with the social tendencies of the times and grows aristocratic too. The Christian religion has thus been assuming, in the opinion of great classes of people, the spirit and attitude of caste. The church, they think, has lost vital sympathy for them, and so the very people who need the helpful influence of a helpful Gospel, have lost, or are rapidly losing, all faith in the Christian religion, and what makes the matter more hopeless, they have lost all respect for it. They are ready to assert, even, that the church is an enemy to many important interests which vitally concern their welfare.

It is not to the point to say they exaggerate and misjudge. That these classes think as they do, whether rightfully or wrongfully, is sufficient to make them lose interest in the institution which, as they think, has lost interest in them.

The question of questions for the church is that of readjusting itself toward this matter so as to make the kingdom of our Lord the kingdom of the *world*, and not merely the kingdom of the well-to-do. How shall the church make itself of such value and interest to these classes that they in turn will be interested in it and grow into a loyal faith in the religion for which it stands? This question will receive, of course, as many answers as there are those who try to answer it. That so many different suggestions are possible, rather shows that what is needed is not *a* method, but methods. A few things are quite evident, however:

USE OF NAME.—First, that Christianity must make a more aggressive use of its name. Much that is Christian in impulse and aim, owing its initial origin to Christian teaching, makes its way into public estimation under a strange name. The religion of humanity wins popular favor by the ethics of the very gospel it denies. Jacob puts on the mantle of Esau, and blind Isaac gives him the birthright. Socialism is only a blundering attempt to apply the Christian doctrine of human equality and fraternity. The impulse that organizes itself, either to abolish war or assuage its horrors, to protect the laborer in his rights, or to plead for the tortured animal, is, under whatever name known, a Christian impulse. It belongs to Christianity. The

point here made is that, though Christian in fact, they do not bear the Christian label, and therefore the indiscriminating masses receive them as a new gospel and abandon the old. Men turn from the old name to embrace the same principles under the new name. The result is, that the religion of humanity gets the credit for what ought to be accredited to the religion of Christ. It is not a question of usefulness. The one method may be as useful as the other. Names alone have little to do with that. It is a question of making prominent in the minds of the people that which is really the great moving impulse of the best things in our social life, but which a growing sentiment is attributing to other causes, chiefly because it so often bears another name.

Though grown under the fostering spirit of the Christian church, often organized by it, the great charities of the present exist and work quite independent of religious organizations. The result is that the associated charities stand for more with hosts of people than the church. Benevolence becomes a more significant word than religion. The religion of humanity supplants the religion of church. The Catholic church knows better the use of names. It keeps the charities it establishes, and gives to them the name of saint or martyr. The church appears even in its benevolences, and the mind is not allowed to wander from the central thing. The world cannot be saved from religious indifference by terminology, that is true. Yet, terminology will have something to do with it. A religious movement whose name carries the mind first to something else than religion, and secondarily, or not at all, to its religious purpose, labors under a disadvantage. It was a happy thought which hit upon the "Christian Endeavor" for a religious association, and a politic stroke which named a recent reform, "Christian Socialism." There is a psychology about the matter which makes it more than a trivial consideration. Go to the people.

The weightier matter is to get the indifferent people nearer to the church, or to get the church nearer to the indifferent people, which will probably be the way it will be done, if it is ever done at all. The indifferent and unbelieving must be cured of their indifference and unbelief inside the church and not outside of it, if the cure is ever to be effected. To begin with, the church must do a great many things that it has not been quite sure whether it was proper for it to do or not, and so has allowed other institutions to do them. If the reading-rooms of the public libraries or of the club furnish most attractive reading facilities, while the church furnishes none at all, we need not be surprised if our young men are found in those places on Sunday nights, and are not found at the service on Sunday morning. If the places of amusements are open six days in the week with a sacred concert on Sunday evening, and the church opened only long enough on Sunday morning to keep the furniture from molding, no one need be surprised if the people are found at the enterprising seven-day places, and seldom in the church.

One of the first things is, to make at least the church vestry as attractive as the places where people will and do go. If it requires a reading-room, extend the church vestry and have one. If it require amusement, provide something that shall be, if possible, an improvement upon the average church sociable, which generally succeeds in keeping at home everybody who ought to be there. If it requires that the church be open seven evenings in the week, and that is just what is required in cities, have it open, or some part of it. Get the people used to going in and out its doors. One of the first things is to introduce people to the church edifice. Do it by every and all legitimate means.

But to do all this with the lower classes demands a different method of administration than has yet been attempted in any systematic way. One thing may be set down as settled, I suppose, that the lower classes will not come to the "up-town churches." Nothing remains but for the "up-town churches" to go down to the lower classes. If the mountain will not come to Mahomet, Mahomet ought gracefully to go to the mountain. The Mission Chapel, furnished with the cast-off carpets and pulpit furniture and Bible of the rich "up-town church," will not go to the root of this matter, however well intentioned it may be. The lower classes will accept charity in most everything except religion. They refuse to take that on the associated charity plan. Let any denomination in our large cities erect anywhere, right in the midst of the classes which most need it, a church equal in every respect to the best they have in the city, equip it as well in every respect, throw open its doors day and night, and the wedge is fairly entered in this problem. Every year of energy expended through such machinery will sink the wedge nearer its head. If this cannot be done at once, meet the people on their own ground, go into the theaters. Good Christian people shrink a little at that. It seems a little like desecration; and yet we are told that Christ entered the houses of publicans and sinners. There is an over-refinement in some quarters about the matter of well-doing. Christianity must save souls from cushioned seats and to the entrancing music of a $2,000 choir, and by the latest approved plans of the ecclesiastical council. If the church had more generously adopted the spirit, and some little of the method of the Salvation Army, the Salvation Army would not have been necessary. There is a tendency to do the Lord's work with gloves on. "Be sure and send me a nice little girl," is the word left at the *Country Week* office. Even denominational charities preface their work with a qualitive word, and provide for the "respectably" indigent. And what, pray, if this spirit spreads, is to become of the "little girls" who are not nice, and the poor who are so unfortunate as not to be respectable? Imagine Christ practicing such refined charity. Christian people need not be more fastidious than their Lord.

Not Creeds, But Men.—There must be a redistribution of emphasis also before the common people are won to the church. Denominationalism must be subordinated to the evangelizing spirit. It must be made manifest that the church is more interested in saving souls than in swelling trust funds or perpetuating its special theory of things; and in making a Christian more than making a Methodist or a Universalist. No headway is gained by blaming social conditions. Christianity is not a nice reform which thrives only in a ready-made social soil. It proved itself in the olden time an aggressive moral force, which made its own social conditions. The church and pulpit stand condemned if they do not administer the truths which of old the "common people heard gladly" so that the masses still gather to them with delight and profit.

Finally, if faith in the Christian religion is to be preserved as the common heritage of the many, and not of a religious coterie, the church and the pulpit must aim at the largest possible degree of consistency both in their doctrines and in their practices. People are unduly sensitive to any deficiency in these respects in the matter of religion. The church and pulpit have so long claimed to be of a superior nature that people take them at their word and demand of them a superior perfection. They expect inconsistency in newspapers and in politics, but are shocked at any slip in what has so long claimed a kind of infallibility. This is precisely as it should be, with reasonable allowances. Christian thought is bound to a superior carefulness in its thinking, and Christian people to a real superiority in their ways of living. What must be the impression created in the ordinary mind, when an institution claiming to possess a special revelation of truth has such extreme difficulty in agreeing as to what the truth is? People will not make, nor do they appreciate, the many fine discriminations made in explanation of this.

Bad Logic.—There is no evidence that any essential truth of Christianity was ever discarded on its own account, if it was really essential. It is quite as clear that many essential truths have lost all force, because of an inflexible logic, deficient sometimes in its premises, sometimes in its conclusions. A doctrine of immortality which persisted in including an immortality of pain as well, added without doubt many an earnest soul to the number of those who preferred the doctrine of annihilation to taking the chances of so uncertain a future. The Fatherhood of God, starting with a conception broad enough on which to build a consistent and universal philosophy of all that has been and is, was by a narrow logic developed pyramidically, and the apex of its conclusion limiting paternity and paternal providence to the merest fragment of the human race has quite likely made its contribution toward swelling the tides of atheistic thought. The single doctrine of the Divine

Sovereignty, a truth large enough to envelop the universe, diluted as it has been with the doctrine of divine selfishness, has made more disbelievers in God than the free thought of France, which capped its audacious attempt to root the God idea from the mind, by voting Him out of the world. False premises about the Bible have brought the book into needless disrepute. If it had not so long been insisted that the Bible taught everything, there would not be so many who believe it teaches little or nothing.

A Pound of Theory and an Ounce of Practice.—Church administration and individual Christian practice is not guiltless in the matter of religious indifference and unbelief. While being unceremoniously shown to an inferior seat in the gallery, the man of hard hands and seedy attire may have doubted for the first time the Christian doctrine of brotherhood. The man who sneers at the reality of the Christian life got his first idea of its unreality likely enough from that good brother who is filled with the Holy Ghost, but who is so deficient in his mathematics that he reckons thirty-four inches to the yard when he has anything to sell, thirty-eight when he buys, or whose memory is so bad that like a certain deacon forgets to get out of his wagon when it is being weighed, and always forgets to get on when the coal and the wagon are being weighed. That young woman who has drifted away into ethical culture societies, or plunged into the mysteries of theosophy, for she must believe and trust something, was possibly set adrift by that good sister who has passed the thirty-second degree in righteousness, and is now scattering fire-brands of gossip about things of which she knows very little and which do not concern her, if she did.' Or here is a young man turning away from the ministry. He may have been turned from his purpose by Robert Elsmere, or as likely as not, by the contemplation of that fervent divine who bubbles over with enthusiasm for a theological idea, but who would stab a brother minister's reputation with an insinuation, or a wise roll of the eyes.

False interpretation and sectarian narrowness has trailed many a noble religious truth in the dust of unbelief, and inconsistent profession has often bred deep and permanent distrust of the most vital truths of life. Any diagnosis of modern unbelief which does not include this consideration will be incomplete, and any plan to retain in the Christian faith those still in it, and to reclaim those who are drifting from it, must begin with a recognition of this fact also. The church and Christian people must set the example of better things. "Judgment must begin at the house of God."

No doctrine has been more insisted upon than that of brotherly love, yet no institution has cut deeper or more permanent channels through social life, or poured through them greater tides of bitterness than that same church. It need no surprise us that people have turned away in disgust from the spectacle of Christian divines holding in one hand the gospel of love, while grasping with the other the sword of sectarian hatred and controversy. Let the blame rest where it belongs. Any church which teaches brotherhood, and yet refuses to live in the same house with the brother, makes slow way to the respect and affections of men. Each denomination claims every man as a brother in ordinary life, but when it comes to the matter of brotherhood in church, the denomination begs leave to define the relationship. The church is the friend of the oppressed and the fallen, but what Christian congregation receives the man or woman upon whom the shadow of suspicions has fallen without a certificate of character?

The pulpit has unfailingly taught the beauty of a tolerant spirit. It has as unfailingly been itself intolerant where doctrinal religion has been concerned. Christian tolerance, it seems, ceases to be a virtue when it touches the theological line, as vegetation ceases at certain lines of latitude. It will scarcely tend to deepen interest in the concerns of religion, if its ordained exponents extol the brotherly spirit to the people, and then proceed themselves to exemplify the spirit of tolerance. Yet religious controversy has ever been intolerant and full of bitterness. Men have not hesitated to divide denominations in their strife to sustain a personal opinion. It must be a very vital point at issue, indeed, when it is worth while to paralyze the spiritual energies of a whole church to sustain it. It should be a disease which strikes to the vitals of truth, and not merely a pimple on the theological skin. The Christian pulpit can ill afford to make mistakes here, especially in these times, when the demand upon the spiritual energies of churches is so great. Let us have discussion in the interest of *truth*, and not controversy in defending personal opinions. A good discharge of controversial electricity will clear the religious air, no doubt. But it ought to be like those silent flashes which restore a lost equilibrium, and not like that which burns and rives. The people will cling to the church, and love it, when it shows in every respect — in doctrine, in personal life, and its teachings, a superior consistency.

Conclusion.— These, then, are a few of the more prominent lines along which, as it seems to me, there is eminent need and immediate opportunity for church and pulpit to adjust Christian truth and practice, to present conditions, and without doing injustice to its essential doctrines, reassure and lead back a waning faith to itself and what it represents. A divine Providence in harmony with the law; a ground for authoritative teaching broad enough to admit the conclusions of an independent and reverent reason, as well as revelation; the cultivation of a spirit of Christian democracy; and the practice of a severe consistency, will go far toward strengthening the weak places in faith, and arousing the indifferent to interest. The denomination which best adapts itself to these varied conditions of religious thought and social life, so as to retain the living faith of the greatest number, will be the standard-bearer of the future faith.

The Building of a Nation.

With hands strong and hearts strong, and love to direct them,
With patience, with trust,—
With God to approve their endeavors and longings
And lead them aright,
Through sunshine and shadow, through hope and despondence
They plotted and planned;
They fashioned a state to exalt them and rule them,
This state they had dreamed,
With life of their spirits made animate, loving,
Made living and true,—
Created thus wholly to rule them and love them—
A Nation, a Law!
Ah! builders of law and of reason incarnate,
Brave builders sublime,
Who wrested from chaos and darkness the power,
That holds them enthralled,
The sons of enlightenment, honor and freedom,
All hail to their deed!
All hail to the hallowed, the sacred attainment
Their strife has achieved!
Still building, still growing, still reaching for freedom,
Their work, incomplete,
Grows weary of waiting for workmen to shape it
More faultlessly fair;
Grows restive when plunderers pillage its coffers,
And wrest from its hand
The priceless fruition of honor, untainted,
Through ages attained.
Ye ghosts of past patriots, rise in your glory,
Leap forth from your graves,
And gaze on the mocking of vandals profaning
Your love and your pride!
Reanimate heroes to battle, to conquer
The selfish and base—
New patriots, eager, elate, and determined
To win or to die!

Charles A. Keeler.

Berkeley, Cal.

Memorial.

Each year there comes the beauty of the flowers,
Each year we hear the birds in gladness sing;
Each year we crown these honored graves of ours,
Blest with the thought of love's unceasing spring!

William Brunton.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Hope and faith are as necessary to the actual daily work as the sky is necessary.

MON.—Discovery of our best self is discovery of the Divine.

TUES.—We do not know all, but we know truly.

WED.—The life of faith and duty is the truly human life. It is natural to man.

THURS.—God is not limited by his creation, nor is He remote from it.

FRI.—The value of religious consciousness and will is beyond estimate.

SAT.—The sacred touch of human friendship is the avenue of blessing.

—*Charles R. Henderson.*

Lily of the Valley.

By W. R. Jewell.

[Several years ago what is now known as the "lady's slipper" was called by many of the early settlers "the lily of the valley." The lines tell of a May Sunday-morning ramble through primitive forests, "God's first temples."]

The earth is young as cradled babe,
The glories of the heavens lie
Abroad o'er land in sun and shade.
Balm is the wind, clear blue the sky;
We hear the coming feet of God
In bursting buds and teeming sod.

Thro' primal woods this Sabbath morn,
Father, mother and children stroll,
Where sparkling dew and flowers adorn
The scene, as love adorns the soul;
Only Nature's lordly power
Such glory on the world can pour.

Dogwood, crab, red bud and plum,
Tasseled oak and sugar-tree,
Give the scene such subtle charm
As fills and thrills our souls with glee;
All o'er the ground the wild flowers spread,
And wink and nod to those o'erhead.

We children roam with joy and laughter,
Sing, as the birds do all around;
Sings in the brook the rippling water—
Ringing with glee is every sound;
A section this of paradise,
Earth, forest, water, songs, and skies!

Mother and father slowly stray
Thro' this fresh scene of loveliness,
Watching us children while we play—
Hark! that's our mother calling us—
"Come, children, see this pretty blossom;"
We spring to her, lithe and gleesome.

There we see a stately flower
Standing all queenly and alone;
None of us e'er had seen before
Such beautiful majestic one.
Its merry motions plainly say,
"Glad to see you, playmates; good-day!"

We all look into mother's face
With eyes that ask for something more;
Her light face, lit by smiling grace,
Is far lovelier than the flower!
"It is a lily of the valley—
Is n't it pretty!"—she says gaily.

As we gaze our mother quotes those words
Which the Master spoke of old,
While under-song from choir of birds
Is joyously thro' forest rolled;
We bow and hark, the lily nods
As 't hears and knows its Master's words:

"Consider the lilies how they grow,
They toil not, neither do they spin;
Yet, verily, I say to you
That, in all his glory, Solomon
Was not arrayed like one of these!"
Thus mother spoke, soft as the breeze.

"Shall we pluck it?" then asks mother;
We all answer, "Oh, no! no! no!
We will build a fence around it,
Leave the sweet thing to live and grow."
So setting sticks in the rich ground
We palisaded it around.

When e'er I hear those words of Jesus,
I see Him in the forest stand
By mother, in May's sunshine, with us;
See Him stretching forth His hand
Over that beauteous, trembling flower,
Speaking those words of Godly power!

O, ye forests, flowers, faces,
Bird-songs, sunshine—perfect whole—
Odors, colors, all your graces
Live forever in my soul;
Christ's words, lilies, a touch of May,
Revive the glories of that day!

A Florida Crane.

When I was a little girl, my home was in Florida, and one of my friends at school was Annie Hunter. Annie had a pet crane which had been caught on a Florida prairie, where there are always flocks of them. His color was a light, silvery blue. His body was about as large as that of a turkey-hen, and his legs and neck were so long that, when he stretched himself up, he was almost as tall as a man.

Annie called her crane Stuart. He was fond of her, would come when she called him, and, when he saw her coming from school, would meet her and walk by her side.

I longed to be friendly with him, but when I walked softly up to him, he would raise his head and look at me, with his long bill so close to my face that I was afraid he would pick my eyes out.

He had a fancy for picking at bright buttons. He spent much time in the yard and garden, but would walk into the house like one of the family, and liked to come to the table to eat bread and potatoes.

Now, you will not think that such a pet could be of any use. But he was useful. He filled the place of a watch-dog. He slept on the back porch at night, and no one dared to enter the yard without first calling some of the family.

No chickens were stolen from the yard. No stray dog came prowling around here. He was fierce and watchful, and fought with his large, strong wings. I am sure that he could have beaten down a large boy.—*Anna R. Henderson, in The Presbyterian.*

Kitty's Trunk.

Marjorie climbed on my lap to-day,
And talked to me in her quaint, sweet way:
"My kitty went travelin' way off in the wood,
And stayed most a week—just as long as she could."
"Did you watch her packing her trunk?" I said.
Five-year-old Marjorie shook her head.
"I don't fink she took any trunk, auntie,
Because the day she came back to me,
And rubbed against me with soft little purrs,
She had packed her tail just full of burrs."

—*Christian Leader.*

The dog never fails to let a person know that he is glad to see him. Some good men are so peculiar that they don't do this.

A 20-page Weekly.

THE NEW UNITY

$2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

SENIOR EDITOR,
JENKIN LLOYD JONES,

ASSOCIATE EDITORS,

HIRAM W. THOMAS, FRANK BUFFINGTON VROOMAN, CAROLINE BARTLETT CRANE, OSCAR L. TRIGGS, CHARLES ZEUBLIN,
EMIL G. HIRSCH, R. A. WHITE, A. N. ALCOTT, FREDERICK STARR, ELLEN T. LEONARD,
E. P. POWELL, JOSEPH STOLZ, PHILIP S. MOXOM, W. A. COLLEDGE, JOHN W. CHADWICK.

ADDITIONAL MEMBERS OF THE PUBLICATION COMMITTEE OF

LIBERAL CONGRESS OF RELIGION:

W. C. GANNETT, PAUL CARUS, L. J. DUNCAN,
GEO. H. SHIBLEY, HANNAH G. SOLOMON, UNA MCMAHAN,
MARY F. STRONG, EDITH LACKERSTEEN, ALBERT SCHEIBLE.

Remittances should be made payable to Alfred C. Clark, and may be by express or money order, postoffice money order, draft, check, or registered letter, as most convenient. The date following your name on your paper's "yellow label" will show the date to which your remittance has been paid. No other receipt is given unless stamp is sent.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

Go to your doctor for advice; he is the best man to tell you what medicine you need. Go to your druggist for your medicines; he knows more about drugs than a dry goods man.

Stick to your doctor and to your druggist if you are a sick man, *but don't go to your druggist for advice.* If your doctor tells you to get Scott's Emulsion it is because he knows it to be the remedy in all conditions of wasting, the one reliable, permanent preparation.

Get what you ask for.

The Liberal Field.

"The World is my Country; To do good is my Religion."

EDITORIAL WANDERINGS.—Since his return from Italy the senior editor has flitted in and out of the city, bearing THE NEW UNITY message in one way or another, to the following towns, in each of which he found accumulative evidence of the growing interest in the larger synthesis, that coming together not by the settling of theological questions, but by the remanding of them to the only tribunal that should have jurisdiction over them, individual judgment and conscience, and the recognition of the common needs of the human heart for fellowship, and the crying call of society for common work in the interest of purity, honesty, and reverence. . . . *Milwaukee.*—Here we attended a meeting of the executive committee of the Ethical Society and the banquet of their civic section, which discussed the question of public debts. This society has gone bravely on since the death of its earnest young leader, Morris Bostwick. Its platform has been occupied every Sunday by competent speakers, among whom have been Carleton F. Brown, then of St. Cloud, Victor Southworth of Janesville, and Professor Zeublin of Chicago, who has given one or more courses of lectures there, and greatly interested the people. Mr. Salter and J. L. Duncan of Streator are soon to be heard. This society is going on. It is making brave plans. It is busy with the work of the city. It offers an object-lesson to the churches of Milwaukee, who are so much better prepared to do much the same work for the city, if they only awake to the responsibility that is involved in a seven-day religion. . . . *Danville, Ill.*—Here, as in so many towns, the citadel of culture and reform is held by the women. In a thoroughly equipped suite of rooms of their own, we lectured on James Russell Lowell to a goodly audience. This is the home of some good friends of THE NEW UNITY. Mrs. Shea, a non-resident member of All Souls Church, Chicago, and a tireless worker in the temperance cause, and W. R. Jewell, whose contributions, both prose and poetry, have appeared in these columns his poem of the "Lily of the Valley" appearing this week in the Home Department. Here is a man who, like Emerson, many years ago left the pulpit for religion's sake; his piety grew too large for the ecclesiastical habiliments, and so he became minister-at-large, burying the dead, moulding public sentiment as editor, and leading his county in ways of political righteousness and intellectual growth. We received from his own lips the story of that electrotype plate, recently sent out from Chicago, containing a neat editorial opinion in favor of the iniquitous Humphrey bill, with the accompanying offer of sixteen dollars for one insertion in his editorial columns. The electro was returned with the information that he wrote his own editorials and did not want sixteen dollars on those terms. . . . At *Baraboo* we preached the ordination sermon of Lydia K. Commander, the young woman, who, having studied in Toledo under the tutorship of Mr. Jennings and Rabbi Schreiber, has been called to work by the Free Congregational Church of Baraboo, a church founded by Ichabod Codding and rich in the traditions of the ministry of Samuel Longfellow, Fred May Holland, A. A. Roberts, and other loyal prophets of free religion and the open fellowship. The old guard has grown gray in Baraboo, but the little church in which twenty-six years ago the present Wisconsin conference of Unitarian and other independent societies was organized, was brought down to date with modern improvements, paint, and flowers. The ordination service, in which Mr. Gould of Chicago, Mr. Simonds of Madison, and Mr. Eliot of Milwaukee took part, was also the opening service of the conference, which was held the next day. . . . We could not stay to the conference, because we must cut across from Wisconsin to *Franklin, Ind.*, a bright town of five thousand, south of Indianapolis, where we gave an address before the graduating class of the high school. Sixteen clean and bright young people, the Hoosier sallowness all gone, the pink was in the cheek proving that the trade in quinine has declined, and that the people are concerning themselves with something other than malaria. This little town supports annually a high course of lyceum lectures. A typical town, one of the hopeful signs that the future has for those who believe in morality and science, in religion and culture. . . . At *East Chicago, Ind.*, we recently gave the last of a course of six university lectures before a town teachers' institute, organized under state law. Once a month all winter these thirty or forty teachers come together on a Saturday afternoon to consider the high things of literature. They too represent the better time coming. The prophetic forces now working for morals and religion are represented by these teaching forces more adequately, perhaps, than by most of the so-called religious organizations and creed-bound churches of the land.

BOSTON—This week Boston blooms into its anniversaries, and the intellectual, ethical, and religious life of the city is supposed to reach its annual climax. The features of the American Unitarian Association meetings seem to be the presence of Rev. Clay Macaulay, who, after many years' residence in Tokyo, Japan, has returned to talk about foreign missions; and an evening religious service conducted by Edward Everett Hale, and Robert Collyer, the latter preaching the sermon. The Young People's Religious Union will strike their highest keynote of prophecy in a union rally, in which at least Universalists and Unitarians will unite. The leaders in these two denominations are so anxious to justify their separateness, and still find it harder and harder to keep themselves apart. The Free Religious Association offers a programme that ought to yield a memorable meeting, Dr. Janes presiding. In the forenoon there will be a congress of religions in miniature, the subject being "The Sympathy of Religions." Dharmapala will speak for the Buddhists; Saradananda for the Hindu; Mr. Jehanghier D. Cola of Bombay will represent the Parsi; Rabbi Fleischer, the Jew; Mr. Mangasarian, Ethical Culture; Dr. Guthrie of Philadelphia, the Episcopalian, and Ida C. Huitin of Illinois, the Liberal Christian. The afternoon session will be given to the industrial conciliation; the festival in the evening will be presided over by our friend, S. M. Crothers of Cambridge. Among the speakers at the Sunday-school session will be Charles G. Ames, Anna Garlin Spencer, Edwin D. Mead, and Robert Collyer. Altogether the programme seems to be one of the most attractive offered for several years. * * * Things have come to a crisis in the history of the Church of the Unity of Boston, the church recently left by Mr. J. Savage. The New South Church had previously been abandoned, and the congregation united with that of the Church of the Unity, hoping to save that church through the help of the Benovolent Fraternity of Churches and Unitarian missionary organizations, but financial reasons led the fraternity to decide to close the Church of the Unity also, and to sell the property. The united societies, under the leadership of Leslie W. Sprague, do not seem inclined so accept the decision of the fraternity. They probably will take their life in their own hands, and seek independent quarters. Mr. Sprague is a young man, and can afford to launch out on brave ventures. There is little hope for a Unitarian "mission" in Boston, but it would be very hopeful if a new movement springing out of the needs of a locality, yielding to an internal force, trusting to its own resources only, would come into being in Boston. That would be a sign of a new life and the power of Unitarianism to adapt itself to the growing needs of society, for which many of us have been looking. But what Boston most needs is not one more Unitarian Church, but a church that will forget its Unitarianism in its

unanimity and its hospitality to all forms of thought.

In the South.—The Southern Unitarians have recently held their conference at Memphis. At this conference Mr. Snyder of St. Louis and Mr. Jones of Louisville, pastors of the Unitarian churches, took active part. We are glad to see these strong churches on the border-line throwing the weight of their influence where it is most needed. Let the Unitarian churches at Baltimore and Washington join the force. The missionary ground always lies in the direction of the most need. The solidarity of our c untry will prevent much more progress in the North until the South is brought along. The next twenty-five years must mellow the South with scientific openness and humanitarian sympathies. There is a point beyond which doctrine and dogma cannot save, and our friends to the South are approaching that point, and but few as yet seem to realize it.

Have you Smoked too Much?

Take Horsford's Acid Phosphate.

It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

Old and New.

Mrs. Leavitt's violet farm at Meadowbrook pays her handsome dividends. Beginning with one small glass-covered pit, she now has a dozen large greenhouses, and is not able to fill all her orders, even with these. The violets are exquisite in size, color, and fragrance, the single ones being as large as small pansies.—*Banner of Gold.*

Garibaldi's widow, who is still living at Caprera, where the patriot was buried in 1882, has been granted a pension by the Italian government, the Corte del Conti at Rome having, after much discussion, fixed the amount at 300 lire ($60) a year. —*Banner of Gold.*

Ten Days

Without Coffee Makes Some Wonderful Changes.

If the new X-rays were used to photograph our own individual liver and stomach, we might be astonished and likely frightened, if we had been suffering from the use of coffee or tobacco. Coffee has the same poisonous alkaloids as strychnine, morphine, tobacco, and whisky, and its daily use, even in small quantities, is the direct cause of that weak, dragging feeling and the many troubles of stomach, heart, liver, and bowels. Tonics may patch one up for a little time and make one feel a little better. But what man, with even a little plain common sense, but sees that the only way to keep well is to throw over the h bit that causes the trouble. Ten days' freedom from coffee and ten days use of Postum Cereal Food coffee will produce so radical a change towards health and strength, that the facts become plain to any one. Don't believe it, but try it and judge for yourself, and then wonder why you would daily submit to the old physical discomforts week in and week out, leading a most unpleasant existence, when by a very little attention to the breakfast beverage, one could be transported back to the bounding health of boyhood.

Postum grain coffee looks like old Mocha, but every one, children and all, can drink Postum and digest it without trouble.

Serve Postum hot, make it black and rich, adding pure cream, if you wish to enjoy this palatable beverage.

The will of the late professor E. D. Cope has been admitted to probate at Philadelphia, Pa. He bequeathed the greater part of his estate, amounting to upward of $100,000, to the University of Pennsylvania, and for the establishment of a chair of vertebrate paleontology in the Philadelphia Academy of Natural Sciences. —*Christian Herald.*

Mrs. Leland Stanford has insured her life for $1,000,000 in favor of Leland Stanford, Jr., University, Palo Alto, Cal.—*Christian Herald.*

POINTS ABOUT GREECE.—No part of Greece is 40 miles from the sea or 10 from the hills.

About one half of the population are agriculturists and shepherds.

It has an area of 24,977 square miles.

Greece is more thickly populated than any other country in Europe, with the exception of Sweden and Prussia.

It has few rivers and many hills. None of the former are navigable, and many of the latter are fortified.

Its present boundary limits were determined by an arrangement among Great Britain, France, Russia, and Turkey, concluded at Constantinople on Seventh month 21, 1832.

Only about 70,000 of the inhabitants speak any language other than Greek, and only about 20,000 profess any religion other than the orthodox Greek church.—*Friends' Intelligencer and Journal.*

The horses of German cavalry regiments are to be entirely shod with paper shoes, recent experiments as to their durability and lightness having proved very satisfactory.—*Union Signal.*

Among recent news from Armenia is the following: An old man who has preached the gospel for thirty years has been sent to prison for a year because he had in his library an old hymn-book with "Soldiers of Christ, Arise," in it. Another teacher was also imprisoned a year for possessing a copy of Shelley's poems.—*Union Signal.*

No More at Sea.

I.

As when the friends we dearly love
Go sailing over sea,
For all the joy to which they go,
Our hearts will saddened be;

So when upon that sea which rolls
All earth and heaven between,
Those whom we love upon the deck
Of death's great ship are seen;

For all the joy to which they go,
Though heaven be e'er so sweet,
And e'er so good and wonderful
The folk they go to meet;

As with intensest gaze we watch,
And see them fade from sight—
God help us, but our human hearts
Are anything but light!

II.

As when the friends we dearly love
Have gone beyond the sea,
The far-off lands in which they bide
More real get to be;

So when our loved ones once have crossed
Death's lone and silent sea,
And in a country new and strange
Found immortality,

The heavenly land in which they bide,
Which erst did ever seem
An unsubstantial pageant vast,—
A dreamer's idle dream,—

Becomes as solid to my soul
As is the earth I tread,
What time I walk with reverent feet
The city of the dead.

Not Europe seems so real to me,
The Alps not so eterne,
As that dear land for which at times
My hearth doth inly burn.

And not so sure am I that whom
The Atlantic's waves divide
Will meet again some happy day,
And linger side by side,

As that the day shall surely come
When I with all I love
Shall meet again, and clasp and kiss,
In that dear land above.

JOHN W. CHADWICK.

CASEY: "Oi 'll wurk no m re fer thot mon Dolan."

MRS. CASEY: "An' phwy?"

CASEY: "Shure, 't is an account av a remark thot he made t' me."

MRS. CASEY: "Phwat did he say?"

CASEY: "Sez he, 'Pat, ye 're discharged.'"—*Judge.*

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists; price, 75c.

YOUR FAVORITE BOOK MAY BE HERE.

I have on hand the number mentioned of each of the following works. *I will take just one half of the regular price,* which is quoted in each instance, and on receipt of same they will be sent, all charges prepaid.

	Regular Price.	No. Copies.
"Echoes from Central Music Hall." —Donohue & Henneberry	$1.00	2
"The Faith of Reason." — John Chadwick. (Roberts Bros., Boston)	1.00	1
"The Rising Faith."—C. A. Bartol. (Roberts Bros.)	1.25	2
"Ethical Religion."—Wm. M. Salter. (Roberts Bros.)	1.50	1
"The Man Jesus."—John Chadwick. (Roberts Bros.)	1.00	1
"Lessons From The World of Matter."—Theodore Parker. (Kerr)	1.00	1
"Martin Luther."—F. H. Hedge. (Roberts Bros.)	.60	1
"Proof of Evolution."—Nelson C. Parshall. (Kerr)	.50	1
"Life and Conditions of Survival." —Lectures delivered before the Brooklyn Ethical Association. (Kerr)	2.00	1
"Sunday School Stories." — Edward Everett Hale. (Roberts Bros.)	.50	1
"Helpful Thoughts."—E. E. Hale, selected by Mary B. Merrill. (Roberts Bros.)	1.00	1
"The Trial of Sir John Falstaff."—A. M. F. Randolph. (Putnam's Sons)	1.50	1
THE STORY OF THE NATIONS' SERIES.		
"The Story of the Jewish Church." — Arthur Penrhyn Stanley. Charles Scribners. 3 vols	2.00	each
"The Thought of God."—1st series. Hosmer & Gannett, (Roberts Bros)	1.00	1
"Such as They Are."—T. W. Higginson and Mary Thatcher Higginson	1.00	1

Any one or all of the above books will be sent, charges fully prepaid, for one-half the regular price. Send in your order.

Alfred C. Clark, Publisher,

185-187 Dearborn Street.

EARN A BICYCLE

600 Second Hand Wheels. *All Makes.* GOOD AS NEW. **$5** to **$15.** New High Grade '96 models, fully guaranteed. **$17** to **$25.** ***Special Clearing Sale.*** Shipped anywhere on approval.

We will give one agent in each town free use of sample wheel to introduce them. Our reputation is well known throughout the country. Write at once for our special offer.

N. A. MEAD CYCLE CO., Wabash Ave., Chicago, Ill.

THE TOWER HILL SUMMER SCHOOL.

(EIGHTH SEASON.)

WHERE IT IS, AND HOW TO GET THERE.

Tower Hill is situated on the historic site of old Helena. On its heights once stood the Helena shot-tower, overlooking the Wisconsin River. It is located in Iowa County, three miles south of Spring Green. This is its post-office, telegraph and railway stations. It is situated on the Prairie du Chien division of the C., M. & St. P. R. R., thirty-five miles west of Madison, about eight hours' ride from Chicago. Special summer resort rates on the above road from the first of July to the first of October, $8 round trip from Chicago.

THE COURSES OF STUDIES AND LECTURES.

The studies for 1897 will be a continuation of studies in literature established last year. It will hold its sessions August 8 to 22, inclusive. The school will be opened on Sunday afternoon, August 8, with an introductory sermon. On Sunday, the 15th, a grove meeting will be held, at which a number of prominent ministers will speak. Saturday evenings will be given to social reunions and popular lectures. The exercises will close with religious services on Sunday, the 22d. All the exercises will be held in the pavilion of the company on Tower Hill. The school will be divided into five courses, a tentative outline of which is furnished below, subject to such revisions, omissions and additions as necessity may demand:

I. A popular interpretation of the Greek dramatists, by Henry M. Simmons of Minneapolis, lectures to be given on alternate evenings, as follows:

1. Introductory, on the Greek Drama and Dramatists.
2. Æschylus' "Prometheus."
3. Sophocles' "Antigone," and connected Theban Plays.
4. Euripides' "Medeia."
5. Euripides' "Iphigenia in Aulis" and Æschylus, "Agamemnon."
6. The Orestean Plays.

II. A course of five lectures in modern fiction, by Jenkin Lloyd Jones, to alternate with Mr. Simmons' lectures, noticed above; the novels selected with a special view of offering material for subsequent co-operative studies by Unity clubs and home classes, Chautauqua circles, etc. An outline course of studies upon each of the novels will be presented:

1. Ebers' "Uarda."
2. Kingsley's "Hypatia."
3. Hawthorne's "Marble Faun."
4. Dickens' "Tale of Two Cities."
5. Victor Hugo's "Les Miserables."

III. A Search for Ten Great Poems in English literature, consisting of interpretative readings by Jenkin Lloyd Jones, the selection of the poems being based on the estimate of a large number of prominent students of literature. It will be a companion study with the search for "Ten Great Novels," the results of which were published by Mr. Jones in 1884. This exercise will be conducted in the forenoons.

IV. Interesting features of Wisconsin geology, consisting of three afternoon talks and three afternoon excursions, by Prof. E. C. Perisho, of the State Normal School of Platteville, Wisconsin.

V. A study of birds, with special reference to the birds within sight and hearing, consisting of three afternoon talks and three afternoon excursions conducted by O. G. Libby, Ph. D., University of Wisconsin.

PREPARATORY READINGS AND HELPS.

The program is announced this early, hoping that it will direct the reading of a large number of those who intend to be present, thereby greatly adding to the interest and profit of the school.

For Mr. Simmons' lectures, read any standard translations of the dramas. Perhaps the most available are found in Morley's Universal Library, Routledge & Sons, London, one shilling each author, or all the tragedies of the poets for about 5 shillings. Those having them all will be better listeners.

For Mr. Jones' course, read as many of the novels themselves as possible. For "The Ten Great Poems," a little pamphlet will be published containing the correspondence, and will be ready for distribution, it is hoped, by the 15th of May. This and the companion pamphlet on "The Ten Great Novels" can be ordered from the office of THE NEW UNITY, Chicago.

For Mr. Perisho's work, any standard work on geology, such as "Geology of Wisconsin," Vol. I, Chap. 4 to 9, and 15; the pre-Cambrian Cambrian and Silurian Ages, as treated in Dana's, American Book Co.; Le Conte's, Appleton Co., or Shaler's "Aspects of the Earth," Chas. Scribner & Sons; "The Story of Our Continent," Ginn & Co.

Dr. Libby recommends for his work Chapman's "Birds of Eastern North America," Appleton & Co. Further bibliography will be furnished at the time. The reading of the books of Henry Thoreau, John Burroughs, Maurice Thompson, Olive Thorne Miller, and the like, is urged.

OFFICERS OF THE SUMMER SCHOOL.

President, Mrs. S. E. J. Sawyer, Creston, Iowa.

Vice-Presidents, Miss Emma E. Underwood, Supt. of Schools for Iowa Co., Wis.; Prof. E. J. Perisho, Platteville State Normal School.

Secretary and Treasurer, Mrs. A. L. Kelly, Chamber of Commerce, Chicago.

Conductor, Jenkin Lloyd Jones.

Additional Directors: Hon. J. W. Rewey, Rewey, Wis.; Prof. B. B. Jackson, Ashland, Wis.; Miss L. Margaret Pryse, Lincoln, Neb.; Hon. Alvin Joiner, Polo, Ill.; Rev. J. C. Allen, Winona, Minn.; Miss Grace Terry, Fergus Falls, Minn.; Dr. H. F. Dean, Whitewater, Wis.; James L. Jones, Mrs. T. J. Clancey, Ellen C. Lloyd-Jones, Jane Lloyd-Jones, Thomas R. Lloyd-Jones, Mrs. J. R. Greenleaf, Miss Elsie Philip, Hillside, Wis.; Miss Maud Van Buren, Van A. Evans, Miss Mary Evans, James Barnard, Thomas King, Spring Green, Wis.; Prof. A. J. Shuster, Hon. Aldro Jenks, Hon. Orville, Strong, Arthur L. Jones, A. S. Hearn, Dodgeville, Wis.; Mrs. E. O. Weston, Chicago; Rev. H. M. Simmons, Minneapolis, Minn.; Mrs. Anna L. Wright, Oak Park, Wis.; Mrs. E. E. Veeder, St. Louis, Mo.; N. H. Snow, Prin. A. R. Jolley, Hon. W. A. Jones, Mineral Point, Wis.; Percy Terry, Madison, Wis.; Prin. A. E. Barnard, Rev. Alice Ball Loomis, Richland Center, Wis.; Dorr Johnson, Dickson, Wis.; Major C. H. Williams, Baraboo, Wis.; Hon. R. L. Joiner, Wyoming, Wis.

ACCOMMODATIONS.

The company's grounds are equipped with water works (which draws its supply from the Potsdam sandstone), pavilion, dining-room, garden, stables, longhouses (sections furnished for two), besides a number of private cottages, tents, tenting privileges to all who wish to attend the institute, and sites for building cottages to all shareholders.

TERMS.

Registration fee, giving holder the privileges of all the exercises of the Summer School for two weeks, $2.00; single admission for the day or evening lectures, 25 cents; family tickets admitting all the members of one family to any or all exercises, $4.00. Board at Tower Hill, single meals, 25 cents; per week, $3.50. Room in Long Houses for two, with necessary furnishing, per week, $3.00; the same for season, from July 1 to September 14, $20.00. Accommodations in tent, with cot, campers to bring their own bedding, during the Summer School, $3.00; the same for the season, as above, $15.00. The Tower Hill buckboard meets all trains at Spring Green, when notified; single ride, 25 cents; trunks, 25 cents extra. Parties of five or more can hire buckboard for driving at the rate of ten cents each per hour.

Tent accommodations cannot be guaranteed during the school unless engaged by August 1.

For further particulars concerning membership and program, apply to the secretary, Mrs. A. L. Kelly, Chamber of Commerce Building, Chicago: concerning board and other accommodations, address, up to first of July, Mrs. M. H. Lackersteen, 4014 Ellis Ave., Chicago; after first of July, the same at Spring Green, Wis.

Publications of Jenkin Lloyd Jones.

The Faith that Makes Faithful, by W. C. GANNETT and JENKIN LLOYD JONES, Flexible Morocco, full gilt, in box	$2.00
White Vellum, " " " "	1.50
Silk Cloth	1.00
A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by JENKIN LLOYD JONES. Cloth	1.25
Practical Piety.....Paper $0.10, Cloth,	.30
Ten Great Novels	.10
The Women's Uprising. A Study of the International Congress of Women	.10
The Selfishness of Grief	.05
Death as a Friend (out of print)	.05
The Word of the Spirit. To the Nation, City, Church, Home, Individual	.50
A Preacher's Vocation	.05
The Education of the Soul	.05
The Divinity of Fatherhood	.10
The Monroe Doctrine Enlarged	.10
Applied Religion	
I. A New Help for the Drunkard	.10
II. Tobacco, the Second Intoxicant	.10
III. No Sex in Crime (out of print)	.10
IV. Not Institutions but Homes	.10
The Religions of the World. (First Series.) I. Moses, the Hebrew Law Giver. II. Zoroaster, the Prophet of Industry. III. Confucius, the Prophet of Politics. IV. Buddha, the Light of Asia. V. Socrates, the Prophet of Reason. VI. Jesus, the Founder of Christianity. VII. Mohammed, the Prophet of Arabia	10cts. each.
Great Hopes for Great Souls (out of print)	$0.10
The Cause of the Toiler	.10
The Intellectual Life	.10
The Dual Mystery { What is Materialism? / What is Spirituality? }	.10
The Am. Cong. of Lib. Rel. Soc	.05
Report of Proceedings of the First Am. Cong. of Lib. Rel. Soc	.25

Sent Postpaid on Receipt of Price by

THE NEW UNITY,

185 Dearborn St., Chicago.

"LIFE-HELPS."

1. **A Wayside Prophet.** By Marion D. Shutter.
3. **The House Beautiful.** By William C. Gannett.
4. **Heart-Ache and Heart's-Ease.** By Charles G. Ames.
5. **Beauty of Character.** By Paul R. Frothingham.
9. **Winter Fires.** By James M. Leighton.
10. **Culture without College.** By William C. Gannett.
11. **Accepting Ourselves.** By Arthur M. Tschudy.
12. **Enduring Hardness.** By John W. Chadwick.
13. **Unsatisfied Longings.** By W. H. Savage.
14. **Serenity.** By James H. West.
15. **From the Woods.** By Caroline J. Bartlett.
16. **Work and Rest.** By John W. Chadwick.
17. **The Home.** By Phœbe M. Butler.
18. **Will it be All the Same?** By J. Ll. Jones.
19. **Home to the Ideal.** By Frederic A. Hinckley.
20. **The Quest of the Holy Grail.** By Charles F. Bradley.
21. **The Seeing Eye.** By E. H. Chapin.
22. **Doing What We Can.** By James Vila Blake.
23. **The Happy Life.** By Minot J. Savage.

Single copy, 6 cents. Ten copies assorted, 50 cents.

Sent post-paid on receipt of price by

ALFRED C. CLARK, Publisher,

185-187 Dearborn St., Chicago.

NO SEX IN CRIME.

SECOND EDITION.

A new edition, uniform in size, type, and style with *A New Help for the Drunkard; Tobacco, the Second Intoxicant; Not Institutions, but Homes,* has just come from the press.

Price, Ten Cents.

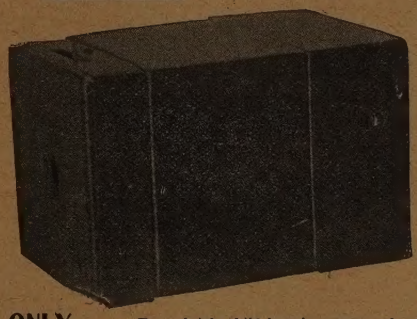
"This book deals with one of the most momentous problems of the present age, namely, the present double standard of morality. We have never perused a more thrilling plea for justice."—*The Arena.*

Sent post-paid on receipt of price by

THE NEW UNITY,

185 Dearborn Street, - - Chicago.

THE ZAR POCKET CAMERA



ONLY.... $1.00

For a bright child here is a source of unceasing pleasure at less cost than is often paid for a useless and non-instructive toy.

There is a liberal education and an exhaustless fund of amusement in a **ZAR CAMERA** for any one.

The Price Places it Within the Reach of All

Sent Safely Packed, all Charges Prepaid, by Alfred C. Clark, 185 Dearborn St., Chicago.

N. B.—We can supply you with other Cameras more expensive.

FOUR POINTS

THE ZAR is not a toy. It is an actual-practical camera, adapted equally to either time or snap-shot exposure; that will make as good pictures as can be made with the more expensive cameras.

THE ZAR is the smallest practical pocket, camera, using plates, that is made.

THE ZAR has no small parts to be mislaid or lost; no small springs to break, and cannot get out of order. It is practically indestructible.

THE ZAR makes pictures 2x2 inches square, that you can have developed, printed, and mounted for about **TWO CENTS** apiece if done by a photographer. You can do it for less yourself.

California

On the occasion of the Christian Endeavor Convention in July, the **Santa Fe Route** will sell first-class tickets from Chicago to **San Francisco, Southern California, or intermediate points,** at rate of

$25

which will also apply in the reverse direction.

Anyone may buy; pleasure seeker, home seeker, health seeker, fortune seeker, or attendant on the Convention.

For detailed information regarding dates of sale, etc., and illustrated books descriptive of scenes along the **Santa Fe Route,** apply to any agent of that line, or to the undersigned.

W. J. BLACK, G. P. A., A. T. & S. F. R'y, 1821 9th and Jackson Sts., TOPEKA, KAN.

C. A. HIGGINS, A. G. P. A. 1382 Gt. Nor. Bldg., CHICAGO.

Santa Fe Route.

We want agents, either ladies or gentlemen, girls or boys, to work for THE NEW UNITY and other publications. No experience necessary. Address Alfred C. Clark, 185-187 Dearborn Street, Chicago.

"BIG FOUR"

THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"

BETWEEN

ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"

BETWEEN

CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"

BETWEEN

CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr.

D. B. MARTIN, Gen. Pass. & Tkt. Agt.

Death as a Friend.

Second Edition.

A new edition of this beautiful little book, uniform in size, type, and style with "The Selfishness of Grief," and others of the series, has just come from the press. **Price, Five Cents.**

The Selfishness of Grief.

Second Edition.

Uniform with "Death as a Friend." "No more helpful treatise of this theme—Death—has come from any pen, than these sermons by Jenkin Lloyd Jones." **Price, Five Cents.**

Sent post-paid on receipt of price by

THE NEW UNITY,

185 Dearborn St., Chicago.

Vacation Days.

In the Lake Regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and South Dakota, along the lines of the Chicago, Milwaukee & St. Paul Railway, are hundreds of charming localities pre-eminently fitted for summer homes, nearly all of which are located on or near lakes which have not been fished out. These resorts range in variety from the "full dress for dinner" to the flannel-shirt costume for every meal. Among the list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest road in the Northwest—the Chicago, Milwaukee & St. Paul Railway. Send a two-cent stamp for a copy of "Vacation Days," giving a description of the principal resorts, and a list of summer hotels and boarding-houses, and rates for board, to Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

GIFT BOOKLETS.

Culture without College. House Beautiful. Each by W. C. GANNETT, and daintily bound in white or tinted paper.....15c.

A Year of Miracle. By W. C. GANNETT. Limp, 50c.; cloth, gilt.....$1.00

The Education of the Soul. A study of Goethe's "Wilhelm Meister".....10c

The Cause of the Toiler.....10c.

The Word of the Spirit. To the Nation, City, Church, Home, Individual.....50c by JENKIN LLOYD JONES, and in white paper covers.

The Faith that Makes Faithful. By W. C GANNETT and JENKIN LLOYD JONES. Paper white.....50c

More than Kin. By JAMES VILA BLAKE. half cloth.....1.00

Borrowings. Poems and Selections from Great Authors (White and Gold).....75c.

More Borrowings.....75c

For Thought and for Remembrance. Dainty gift booklet of poems and selections.....25c.

The Beauty of Kindness. By James Vila Blake.....10c.

Sent postpaid on receipt of price by

THE NEW UNITY,

185 DEARBORN STREET, CHICAGO.

MONON ROUTE CHICAGO & CINCINNATI LINE C H&D

Best Line

—TO—

Indianapolis, Cincinnati

—AND THE—

South.

CITY TICKET OFFICE:

232 CLARK STREET, - CHICAGO.

CLUBBING LIST.

We can furnish subscribers to THE NEW UNITY with other periodicals at a reduction from publishers' rates. A few leading ones only are here quoted:

	Reg'l'r Pr.	Club Pr.
Atlantic Monthly Magazine,	$4 00	$3 35
Century Magazine,	4 00	3 60
Cosmopolitan,	1 00	95
Current Literature,	3 00	2 60
Forum,	3 00	2 75
Harper's Bazar,	4 00	3 35
Harper's Magazine,	4 00	3 15
Harper's Round Table,	2 00	1 65
Harper's Weekly,	4 00	3 35
The Independent,	3 00	2 60
Leslie's Weekly,	4 00	3 35
McClure's Magazine,	1 00	90
Nation,	3 00	2 85
North American Review,	5 00	4 25
Popular Science Monthly,	5 00	4 60
Review of Reviews,	2 50	2 50
St. Nicholas Magazine,	3 00	2 65
Scribner's Magazine,	3 00	2 60
Sunday School Times,	1 50	1 15
Youth's Companion,		
New Subscriptions	1 75	1 40
Renewals,	1 75	1 75
The Homiletic Review,	3 00	2 40
The Literary Digest,	3 00	2 40

Rates for publications not named above will be furnished on application. Address

ALFRED C. CLARK Publisher,

185-187 Dearborn St., Chicago.

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY.

IN CHRISTENDOM.

By ANDREW DICKSON WHITE, LL.D. (Yale), L.H.D. (Columbia), Ph. Dr. (Jena); late President and Professor of History at Cornell University. 2 vols., 8vo. Cloth, $5.00.

". . . I simply try to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediæval conceptions of Christianity, and which still lingers among us—a most serious barrier to religion and morals, and a menace to the whole normal evolution of society. For behind this barrier also the flood is rapidly rising—the flood of increased knowledge and new thought; and this barrier also, though honeycombed and in many places thin, creates a danger—danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outworn creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric. My hope is to aid—even if it be but a little—in the gradual and healthful dissolving away of this mass of unreason, that the stream of 'Religion pure and undefiled' may flow on broad and clear, a blessing to humanity. . . . My belief is, that in the field left to them—their proper field—the clergy will more and more, as they cease to struggle against scientific methods and conclusions, do work even nobler and more beautiful than anything they have heretofore done. And this is saying much. My conviction is that Science, though it has evidently conquered Dogmatic Theology based on Biblical texts and ancient modes of thought, will go hand in hand with Religion; and that, although theological control will continue to diminish, Religion, as seen in the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large. Thus may the declaration of Micah as to the requirements of Jehovah, the definition by St. James of 'pure religion and undefiled,' and, above all, the precepts and ideals of the blessed Founder of Christianity himself, be brought to bear more and more effectively on mankind."—*From the Author's Introduction.*

"The story of the struggle of searchers after truth with the organized forces of ignorance, bigotry, and superstition, is the most inspiring chapter in the whole history of mankind. That story has never been told better than by the ex-President of Cornell University in these two volumes. . . . A wonderful story it is that he tells."—*London Daily Chronicle.*

"Such an honest and thorough treatment of the subject in all its bearings that it will carry weight, and be accepted as an authority in tracing the process by which the scientific method has come to be supreme in modern thought and life."—*Boston Herald.*

Address ALFRED C. CLARK, Publisher,

185 Dearborn Street, Chicago.

Do You Read "The New Unity"?

Hereafter the annual membership fee to the LIBERAL CONGRESS OF RELIGION (Five Dollars) will include a year's subscription to THE NEW UNITY.

If you wish to be enrolled as a member of the LIBERAL CONGRESS OF RELIGIONS, fill out the order-blank below, inclose five dollars, and send it to the General Secretary. Your name will then be placed upon the membership-roll of the Liberal Congress of Religion, and upon the subscription-books of THE NEW UNITY.

If you are already a member of the LIBERAL CONGRESS OF RELIGIONS, and have not paid your annual membership fee, remit five dollars to the General Secretary and your name will then be placed upon the subscription-books of THE NEW UNITY.

Subscribers to THE NEW UNITY may become members of the LIBERAL CONGRESS OF RELIGION and have their subscription set forward one year by remitting five dollars to the General Secretary and stating that they are already subscribers to the paper.

THE LIBERAL CONGRESS OF RELIGION.

MEMBERSHIP SUBSCRIPTION CARD.

JENKIN LLOYD JONES, Gen'l Secretary, 3939 Langley Ave., Chicago, Ill.

Please enroll me as

LIFE MEMBER ($25.00)—ANNUAL MEMBER, including yearly subscription to "THE NEW UNITY" ($5.00).

Name.....

Address.....

Date.....189

Erase membership not used.

MONARCH
THE LADIES FAVORITE
"RIDE A MONARCH AND KEEP IN FRONT."
MONARCH CYCLE MFG CO.
CHICAGO · NEW YORK · LONDON

CONSUMPTION.

Rules of the Health Department of New York City to Prevent its Spread.

Dr. E. W. Hunter on the Way Consumption Arises, and How it Can Be Prevented and Cured.

The rules issued by the Health Department of New York City for the prevention of consumption I as a physician can neither accept nor allow to pass unchallenged.

The assumption (1) that consumption is produced in healthy lungs by breathing air contaminated by the breath and sputum of consumptives is an absurd platitude unwarranted by anything in experience or knowledge of the disease. Against such doctrine I enter indignant protest, and emphatically deny its truth. It is misleading to the public, and terrorizing to invalids. When in addition to this false assumption we are told that:

Persons suspected of consumption must expectorate into a glass dish containing a solution of corrosive sublimate; must be isolated from all companionships; the eating utensils used by them immediately immersed in boiling water for forty-five minutes; their unwashed clothing disinfected, with other equally astounding rules, proper enough if applied to smallpox, leprosy, or scarlet fever, but wholly inapplicable to consumption; the whole being "By order of the Board of Health, signed by the President and Secretary of the Health Department," and issued as its deliberate judgment of what is necessary to reduce the danger of catching the disease to a minimum, should be carefully weighed to determine how far they are justified by facts. To obey them no person suspected of consumption could travel by street-cars, railways, steamer, or any other public conveyance; reside in any hotel or boarding-house; take meals at any public table; walk in our streets, or sit in our parks.

If this teaching of the Health Department is sound, every passenger steamer going South in winter is a veritable pest-house afloat, all railways to Southern resorts are actively engaged in spreading the infection of consumption, and Southern hotels and boarding-houses, instead of aiding us (by the mild climate), to cure the disease, are but concentrating its infection and increasing its mortality. Were consumption generally contracted in the way stated by the Health Department, its preventive rules would be correct; but, thank heaven, it is not so contracted. Their rules are at variance with the history of the disease, its true pathology and experience. Were these rules universally obeyed or universally disregarded, not one case less would occur or one death less result. They are based on theory which few plain facts will prove to you is at best only a speculative delusion. How to prevent consumption from establishing itself in our lungs, and what to do to cure it, is the gravest problem medical science has to solve. To prevent it we must avoid or remedy what creates it. If the bacillus tuberculosis, its sole cause, could produce consumption in healthy lungs, none could escape, for it is ever present in the air we breathe. Consumption has been the scourge of the human race for thousands of years, and was as prevalent twenty centuries ago when the father of medicine, Hippocrates, taught that a defluction of matter from the head, corroding the lungs was its cause, as it is to-day. No means of prevention against its spread were ever employed. In all ages consumptives have mingled freely with healthy people in social and business intercourse. Yet the percentage of cases and of deaths in each 1,000 of the population is no greater now than it was a hundred years ago. Were consumption caused in healthy lungs by contact with consumptives, no lung specialist could escape infection.

For the past twenty years I have been sounding the lungs of consumptives, listening to their breathing, examining and treating their throats, analyzing their sputa, constantly exposed to their breath, and surrounded by vessels containing their expectorations, taking no precautions against infection beyond ordinary attention to cleanliness, and am to-day in better health than ever before, and have before me the records of thousands of cases treated.

In answer to the question, "How the disease began," they tell us of colds and congestion of the air passages and lungs, resulting in local inflammation, which not being cured, gradually passed into a chronic state, attended by hacking cough and morning expectorations, from which consumption followed. Ninety per cent. were isolated cases, occurring in families in which there were no other consumptives and no possibility of infection.

The cold was the beginning, and not being cured, consumption was the end. All facts prove that the bacillus microbe is a native denizen of the air, present at all times and in all climates, while experience demonstrates that it has no power to injure healthy lungs. How, then, does consumption arise? What are the conditions that enable these malignant germs to begin their deadly work on our lungs? All preventive and curative measures must depend on this question. The lungs in health are guarded by the epithelium, a thin membrane which covers the inner skin of the nostrils, throat, larynx, windwipe, bronchial tubes, and air cells of the lungs, just as the cuticle covers and protects the external skin of the body. The God of nature when he breathed into our nostrils the breath of life spread the epithelium over our mucous membranes to shield them from the poisonous germs of the air. So long as this precious lining remains unbroken, our lungs are safe. Preserve the epithelium from abrasion, and you prevent consumption. Whatever abrades and destroys this epithelium admits the microbe by exposing a raw surface to their attack.

The chief diseased conditions that endanger the epithelium of the breathing organs are catarrh, influenza (la grippe), faucitis, laryngitis, bronchitis, and pneumonia.

They are all local-inflammatory in their nature, involve only the mucous membrane, and are easily cured if properly treated by direct medication. A cold is the source from which they all arise. If this falls on the nostrils, we call it la grippe, influenza or catarrh; if on the chest, congestion of the lungs, bronchitis or pneumonia. The cause is the same in each case, but the part on which it falls gives the name to the disease which results. Experience, analogy, and commonsense teach us that to treat these affections successfully we must treat them as we do local inflammation of other organs, by direct application of curative remedies to the seat of the disease. It is because they are not so treated that they are seldom cured, and so constantly end in consumption; and the same folly being continued after consumption is set up explains its fatality, also. There is no necessity for any one to get consumption. It can always be prevented by applying curative means to the catarrhal and bronchial affections which endanger the epithelium. Even after consumption has begun, there is no cause for despair. The germs can generally be expelled and their ravages repaired by proper germicide inhalations. I am effecting by these means cures in all stages of consumption, even to the most confirmed.

Edwin W. Hunter, M.D.,
34 and 36 Washington Street, Chicago, Ill.

NOTE.—A pamphlet on the subject of lung diseases, and their cure, will be sent free on application.

THE
GOODRICH
LINE
TO ALL
THE PRINCIPAL PORTS
AND
SUMMER RESORTS
ON LAKE MICHIGAN
LOW EXCURSION RATES
FOR FULL INFORMATION AS TO ROUTES, RATES AND TIME, ADDRESS
H. A. BONN, GENERAL PASSENGER AGENT
CHICAGO

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE
SAPOLIO

FROM DIFFERENT POINTS OF VIEW.

Of this book one English reviewer says:

"Though a book of only 211 pages, *in it there is food for the mind, adapted to every phase of human thought.*"

Another reviewer says:

"We heartily and confidently commend this book as promoting *a bold, comprehensive, affirmative Christianity of a thoroughly practical and social nature.*"

PRICE, 50 CENTS.
Swedenborg Publishing Association,
GERMANTOWN, PA.

WHERE WILL YOU SPEND THE SUMMER?

Try Grainwood, twenty miles south of St. Paul on the C. M. & St. P. Ry. Beautifully located on a high, well-wooded peninsula projecting into Prior Lake, one of the most picturesque lakes in Minnesota—about seven miles long and three wide, affording most excellent black bass fishing.

Grainwood consists of a hotel, where excellent meals are served for all the guests, and a number of cozy cottages, delightfully located among the trees, all under the personal supervision of Mrs. Bolles. There is a fine hard sand bathing beach and bath houses within a few minutes' walk of the hotel; good row boats and sailing, tennis court, base ball grounds, dancing pavilion and plenty of shaded nooks and pleasure grounds. Open from May 1st to October 1st. Address Mrs. A. R. Bolles, Grainwood, Prior Lake, Scott Co., Minnesota.

To Whom It May Concern.

This is to call the attention of the public to the fact that the Wisconsin Central Lines have two fast trains daily between Chicago, St. Paul, Minneapolis, Ashland, and Duluth, touching all the important points in Central Wisconsin en route. The Company has thousands of acres of fine farming lands in Northern Wisconsin for sale. For complete information on this subject, address
JAS. C. POND, Gen'l Pass. Agent,
Milwaukee, Wis.

JAMES WILDE, JR., & CO.
State and Madison.

The best of everything in
Clothing and Furnishings
FOR
MEN AND BOYS
AT THE
LOWEST PRICES.

Men's Splendid Blue Serge Suits at $15.

FRANK REED,
MANAGER.